

CHRISTIAN OBSERVER.

No. 21.]

SEPTEMBER, 1803.

[No. 9. Vol. II.

RELIGIOUS COMMUNICATIONS.

EPISTLE OF IGNATIUS TO THE CHURCH AT SMYRNA.

IGNATIUS, who is also called Theophorus, to the Church of God the Father, and our Lord Jesus Christ, which is at Smyrna in Asia. Health.

I glorify the Lord Jesus Christ, who hath so plentifully endued you with wisdom; for I know that ye are perfect in unshaken faith, fixed to the cross of Christ both in flesh and spirit, and confirmed in charity by his blood: I know that ye are fully persuaded of his real existence in the flesh as the Son of David, that he was the Son of God according to the will and power of the Almighty, really born of a virgin, baptized of John that all righteousness might be fulfilled, and really nailed to the cross in the flesh for us under Pontius Pilate and Herod the Tetrarch.

Of this divine passion we are the fruit, that he might raise up a sign for ever by his resurrection to all his holy and faithful people, whether Jews or Gentiles, in one body, which is his Church.

All these things he suffered for us, that we might obtain salvation; and he really suffered and really raised up himself again, not, as some unbelievers say, that he suffered in appearance only, which, if he did, they exist only in appearance, and according to their wisdom so shall it happen unto them, for they are fantastic and possessed with devils.

For I know,* and am persuaded,

* Some persons have contended, that *ειδον* is the true reading instead of *οιδα*, others that *οιδα* will bear the sense of I saw, which undoubtedly it will; but the reference to Peter and his companions in the third person puts it out of doubt with me, that the ground of Ignatius's faith was their testimony.

that he was alive after his resurrection: and when he came to Peter and those who were with him, he said—“Handle me and see, for I am not an unembodied dæmon:”† and they touched him and believed, being convinced both by his flesh and spirit; for this cause they despised and overcame death, and to this end he both eat and drank with them after his resurrection in the flesh, although spiritually united to the Father.

Of these things I admonish you, beloved brethren, though I know that ye are thus minded already: but I labour to fortify you against wild beasts in the shape of men, whom it becomes you not to receive, nay more, not even to meet. One duty only is owing to such men, namely, to pray for them, if, perhaps, they may repent, which is a very difficult work. Yet all is in the hands of Christ, our real life; for if these things were accomplished by our Lord in opinion only, then am I bound only in opinion.‡ Why then have I willingly offered myself to fire and sword, to the wild beasts and to death? But he that is near unto the sword is

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‡ There is a peculiar propriety in this expression, which may be overlooked. They were convinced by the sight and touch of his flesh, but even that evidence required the co-operation of the spirit of Christ to render it effectual.

§ Ignatius argues against the Docetæ very rationally, that in order to be consistent they must allow every appearance, presented to our senses, to be illusory as well as the crucifixion of Christ.

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near unto God; he that is in the jaws of the beasts is in the hand of God. I endure all things in the name of Christ, that I may suffer with him through his strength, who was made perfect man.

Of this truth some are ignorant, and therefore deny it; yea rather are denied of him, advocates of death and not of the truth. Such men neither prophecies, nor the law of Moses, nor the Gospel, nor our sufferings are able to convince; for they are of the same opinion concerning us.* But what availeth it if I am applauded and my Lord blasphemed, by those who maintain that he did not come in the flesh? For he who denieth this hath denied Christ, and carries about him a body really dead with the semblance of life.

The names of these men, being unbelievers, it seemed not good to me even to write; God forbid that I should name them until they repent and confess the truth.

Let no one deceive himself; even the angelic and heavenly powers, things visible and invisible, if they believe not in the blood of Christ, it shall turn to their condemnation. Let him that is able to receive this saying receive it.

Consider too the temper and behaviour of those who maintain the contrary opinion; they have no regard to charity, no care of the widow, the orphan, the oppressed, the prisoner, the hungry, or the thirsty.

They abstain from prayer and the eucharist, because they do not acknowledge that the eucharist is that flesh of Christ which suffered for our sins, and was raised again by the love of the Father.

They, therefore, who contradict this gift of God are dying of questions. How much better were it for them to believe and love!†

It is necessary for believers to with-

* But then it seems, in the next place, as if they really allowed the absurd consequence with which he presses them.

† This paragraph well illustrates the connexion between heresy in opinion and declension in practical religion.

draw from such men's conversation, and not even to speak of them in public or in private; but rather to study the prophets, and especially the Gospel, in which the true passion of Christ is displayed, and his resurrection fully proved. By this means ye will avoid divisions, which are the beginnings of all evil. And see that ye all follow your bishop as Jesus Christ followed the Father, and the Presbytery as Apostles. Reverence also the deacons as the appointment of God. Neither let any one do without the bishop any thing which concerns the Church. Let that eucharist only be accounted valid, which is celebrated by the bishop or by his concession. Where the bishop appears there let the multitude be gathered together, as the Catholic Church is there wherever Christ is found. It is unlawful, without the bishop's consent, either to baptize or to celebrate a feast of charity; but whatsoever he approves, that is well pleasing unto God.

It becomes us for the future to look back, and while we have yet time, to return to God by repentance. Let every thing which ye do abound in grace, for ye are worthy. Ye have refreshed me in every way: ye have loved me present and absent. May the Almighty be your recompense through whom ye sustain all things!

Ye have received Philo, and Rhæus Agathopodes, who followed me in the word of God, as the ministers of Christ, and in so doing have approved yourselves to him. None of your good deeds will be lost.

Your prayers have reached the Church of Antioch, from whence I salute you all in the becoming chains of the Gospel; but by the will of God I am made worthy not according to any consciousness of my own deservings, but by grace, which I pray for, that it may be poured out upon me perfect and wanting nothing.

But in order that your works may be accomplished on earth as well as in heaven, it is fitting that your Church should choose a deputy, who, when he arrives in Syria, may congratulate the brethren that they have attained unto

peace, and recovered their former greatness.*

And the matter appeared to me of sufficient importance to induce me to charge some one of your number with an Epistle, in order that with them he may glorify God for the peace which they now enjoy.

The love of our brethren in the Troad saluted you, whence I write unto you by Burrhus, whom ye sent on the way with me, together with the Ephesian brethren.

Would that all were followers of him, who is a pattern to all ministers!

I salute your worthy bishop, your presbyters, and my fellow-servants the deacons, singly and in a body.

May grace, mercy, and peace be with them!

I salute also the families of my brethren, the virgins and widows. May they be strong in the power of the spirit!

Remember me to Favia and her household, for whom I pray that they may be confirmed in faith and love, together with Alce my beloved, and Daphnus and Eutechnus.

Farewell, in the grace of God.

Observations on an article inserted in the Christian Observer of January 1802, concerning Abraham and Abimelech.

OF all the holy men spoken of in the Old Testament, there is not one to be compared with Abraham; for God spake with him as with Moses, the greatest of all the prophets, face to face, as a man speaketh with his friend. But Abraham is distinguished and exalted above Moses, in that he is called, *the father of the faithful*, not only of the circumcision, but also of the uncircumcision. It is also impossible for a man to be more honourably noticed than Abraham was in the parable of the rich man and Lazarus spoken by our Saviour, and in which he represents Lazarus as carried by the angels into Abraham's bosom, that is, into the blissful state of the righteous.

If, therefore, we perceive, or fancy

* Literally translated, for the word is *μυστικός*, of which it seemed necessary to admonish the reader.

that we perceive, any thing disingenuous or blame-worthy in the behaviour of this father of the faithful, we ought rather to follow the example of Shem and Japhet than that of Ham.

Your correspondent B. R. appears to me to have deviated from this rule, in his remarks concerning Abraham and Abimelech inserted in your *Observer* of January 1802, in which the patriarch is represented as having been guilty of a lie. Abraham, however, spoke truth in the strictest sense, in telling the inhabitants of Gerar that Sarah was his sister.

But it will be said, should not Abraham have trusted the care of his person to God, who had called him from his father's house, and ought he to have exposed his wife to the danger of becoming an adulteress?

I answer, that Abraham was called by God to dwell in a country, the inhabitants of which were exceedingly corrupt, and of whom the most favourable account that could be given, was this, that they had not yet filled up the measure of their iniquity. He, therefore, consulted with Sarah, in what manner they might conduct themselves, and what prudence would require of them, (see Gen. xx. 13.) which is a duty incumbent on us; for we are not to tempt God. They ran the risk of two dangers: one, that Abraham might be killed for the possession of his wife; and the other, that Sarah might be taken away to become the wife of another man.

The first danger was in all respects the greater, and the second was an inevitable consequence of the first. Was it not consistent with prudence to guard against the first, and to leave to the care and protection of him who had called them, to guard against the second? Might not God as well prevent Sarah from being taken to be another man's wife, as indeed he did, to save Abraham from destruction? Who will affirm that Abraham was not led to act as he did by a particular direction of the Holy Spirit? Was that not a means of increasing the riches and respectability of Abraham, both in Egypt and Gerar? And thus may we not presuppose, that the patriarch conducted

himself in this case according to God's intention? One ought to be more cautious in condemning, if one would not run the risk of becoming unjust.

B. R. says, it is worthy of remark that Abraham gained nothing by the deception. I do not mean to say, that Abraham profited by a lie, for he did not tell a lie. But what he gained by the transaction that took place between him and Abimelech, one may learn by reading from the fourteenth to the eighteenth verses of the twentieth chapter of Genesis.

Abraham answered Abimelech's reproaches with a freedom, ingenuousness, and firmness, to which nothing can be added, and quite to the satisfaction of Abimelech; the proof of which is, that the king made no reply, but shewed he was perfectly convinced of the propriety of his conduct, by loading Abraham with presents, and assuring him that he and his household might dwell among his people in perfect safety.

B. R. supposes that Abraham's fears were chimerical, "because," says he, "the inhabitants of Gerar were not so destitute of the fear of God as he imagined." But may not he himself be mistaken, and may one conclude from their behaviour on this occasion, that they were a people fearing God? The fact stands thus:

A stranger having his wife with him (who is said to be his sister,) arrives among them. Their prince, Abimelech, causes her to be taken from him to be his wife, contrary to the will of either; for one cannot suppose that Abraham and Sarah willingly agreed to it. But God appears in the night following to Abimelech, and says, "*Behold, thou art but a dead man for the woman which thou hast taken; for she is a man's wife. Now, therefore, restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live; and if thou restore her not, know thou that thou shalt surely die, thou and all that are thine.*" Let us suppose, without meaning to impeach the character of Abimelech, that a gang of robbers infesting a forest, have plundered a traveller, in whose behalf God interposes miraculously, as he did in behalf Christ. *Obsev. No. 21.*

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A holy man, such as Abraham was, ought not, without sufficient reason, to be charged with acting "according to mere worldly policy, with want of faith and confidence in God, and trusting alone to the arts and contrivances of his own cunning;" as B. R. charges Abraham, when that holy man hesitated not to obey the call of his God, to forsake his own country and his father's house, to wander into a strange land; when God himself could bear him the testimony, that "*Abraham believed in the Lord, and his faith was counted unto him for righteousness:*" when this holy man did not hesitate to execute the command—"Take now thy son, thine only son, Isaac, whom thou lovest, and offer him for a burnt-offering upon one of the mountains which I will tell thee;" and when, at the moment he was about to sacrifice his son, God spake to him thus by his angel—"Lay not thine hand upon the lad, neither do any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." G.

EXTRACTS FROM DR. NOWELL'S CATECHISM.

(Continued from p. 477.)

The Fourth Part, concerning the Sacraments.

A SACRAMENT is an external testimony of the divine mercy and goodness to us through Christ, representing by an outward visible sign an inward and spiritual grace; by which God's promises of forgiveness, and eternal salvation through Christ, are sealed, and their truth more deeply impressed on our hearts. There are in a sacrament two parts; the outward element, or visible sign, and the invisible grace. We

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are not so far possessed of a heavenly mind as to be able to see the bounties of God without the help of outward means; God, therefore, in pity to our infirmity, has provided for us external elements and figures, that we might behold in these, as in a glass, his heavenly communications, which otherwise we should not see. So long as we remain in this world, we possess but a small and imperfect degree of faith; we are bound, however, to make a continual progress to the end of our life, and to aim at the perfection of faith. In this endeavour we receive much assistance from the use of the sacraments.

The Lord instituted his mysteries also, that they might be signals and marks of our profession, by which we might give a testimony of our faith before men, and make it known that we, with all the pious, have had a participation of divine benefits, and do with them confess one and the same religion; and that we are by no means ashamed of the name of Christians, and the title of Christ's disciples. As for those, who suppose they may absent themselves from these divine mysteries, as things of little moment, they cannot, in the first place, without great guilt, be wanting in a duty so pious and becoming; for what else is this, but an indirect denial of Christ? And he who disdains to profess himself a Christian, is unworthy to be reckoned among the number of Christians. In the next place, they who despise the use of the sacraments, do not merely slight the helps of their own infirmity, but God their maker, and reject his grace, and, as far as in them lies, quench his Spirit.

It is, indeed, the peculiar property of the Holy Spirit to enlighten, purify, and tranquillize the minds of men; but there is nothing in this that should hinder God from giving his sacraments a secondary kind of power, to tranquillize and establish our hearts and consciences; yet so, as that nothing may be detracted from the virtue of his spirit. We must, therefore, affirm, that the outward element has neither of itself, nor in itself included, the efficacy of a sacrament; but that the whole distills from the spirit of God as from a fountain, and comes to us through the sacra-

ments which are instituted of God to this end.

The Lord hath ordained in his Church two sacraments, Baptism and the Supper of the Lord, wherein all the faithful participate. By one we are *born again*, by the other *nourished* to eternal life.

And first, as to BAPTISM.* Since *by nature we are the children of wrath*, that is, are aliens from the Church, which is God's family, baptism is a kind of entrance into it, by which we are admitted; whence we receive a full testimony that we are now in the number of the sons of God; nay, that we are ingrafted, as it were, into the body of Christ, and become his members, and united with him in one body. In this sacrament the outward visible sign is water, wherein the person baptized is dipped, or sprinkled with it, in the name of the Father, and of the Son, and of the Holy Ghost. The inward and spiritual grace is two-fold, namely, *remission of sins* and *regeneration*. Each of these is well represented by the outward sign; for, in the first place, as water cleanses the body, so the spots of the soul are purged away by *the remission of sins*. Then the beginning of regeneration, or *the mortifying of our nature*, is expressed either by immersion into the water, or by being sprinkled with it. Lastly, by rising out of the water, which we had entered for a moment, is represented the *new life*, which is the other part of our regeneration and the end of it. The water, therefore, is *only a representation* of divine things, but by no means a trifling or false one, inasmuch as the truth of the things themselves is united with it; for as God offers us in baptism the forgiveness of our sins and newness of life, so are they truly received by us. Far be it from us to suppose, that God would delude us with false appearances.

We do not, however, obtain remission of sins by the outward washing or sprinkling of water; for it is Christ

* If the view here given of baptism, which was unquestionably that of our first reformers, had been more attended to, the Christian Church would have been less divided upon this important doctrine than it unfortunately is at present.

alone that washes and purges away the spots of our souls by his own blood. We must not, therefore, give this honour to the outward element on any account. But the Holy Spirit, sprinkling our consciences, as it were, with the sacred blood of Christ, washes off all the defilements of sin, and makes us pure in the sight of God. We have, however, in the sacrament the seal and pledge of this expiation of our sins.

Regeneration we obtain from no other quarter, but the death and resurrection of Christ; for, by virtue of his death, the old man is in a manner crucified and slain, and the corrupt principle of our nature is buried with him, that it may no longer live and flourish in us; and by means of his resurrection he forms us to newness of life to do the will of God. *But all do not indiscriminately, and in common, obtain this grace. The faithful alone reap this blessing. The unbelieving, by rejecting the promises of God presented in baptism, shut themselves out, and go away empty; yet they do not cause the sacraments, for that reason, to lose their nature and virtue.*

The use of baptism then consists in FAITH and REPENTANCE; for we should first be fully persuaded in our own minds, that we are purged by the blood of Christ from all impurities, and are acceptable unto God; and that his spirit dwells in us. In the next place we must endeavour with all our might to mortify the flesh, and live righteously in the sight of God, and shew to all, by a pious conduct, that we have put on Christ at baptism, and are furnished with his Spirit.

But that faith and repentance should precede baptism is exacted only with respect to those who are grown up, whose age is capable of both; but the promise of Christ unto the Church, in whose faith infants are baptized, is sufficient for them for the present; when they grow up they are bound themselves to acknowledge the reality of their baptism, and to feel its power on their minds, and to evidence it by their lives and manners.

The reasons for not denying baptism to infants are these: Moses and the prophets avow circumcision to be a sign

of repentance, and St. Paul styles it a sacrament of faith; notwithstanding which the children of the Jews, though incapable of faith and repentance by reason of their age, were circumcised. By this outward sign, God acknowledged himself the father of the offspring of his people; but the favour of God is now more abundantly poured out upon us, and more fully declared in the Gospel through Christ. Inasmuch also as our infants undoubtedly enjoy the substance of baptism in common with us, it would be doing them an injury to refuse them the sign which greatly tends to evidence the mercy of God, and confirm his promises. Christians would thus be deprived of a principal means of consolation enjoyed by the ancients, and our little ones would be in worse circumstances than those of the Jews. Further, since Christ our Lord calls little children to him, and forbids any one from hindering them to come to him, and receives them in his arms when they come, and testifies that the kingdom of heaven belongs to them, it would seem the highest degree of injustice to prohibit their access into the porch, whom God himself designs to accept into his heavenly palace; and for men to exclude them, in a measure, from the Christian Commonwealth.

Children, however, when they come to age, are bound to acknowledge the truth of their baptism. Parents and teachers formerly instructed the youth, with great diligence, in the first principles of the Christian religion, as soon as their age permitted them to reason and understand, that they might drink in piety together almost with the milk of their nurse, and be nourished from their cradle in the habits of virtue, and thus be prepared for that blessed life; and afterwards, when the youths seemed sufficiently initiated in the principles of our religion, they were presented before the bishop; that after baptism they might do the same which adults (who were also called Catechumens,) did formerly either before baptism, or rather during the act of baptism;* for then the bishop inquired into the rea-

* That is, make profession of their faith and repentance.

son of their religion from the young men, and the youths gave a reason of their faith in turn to the bishop; and those whom the bishop found to have made a suitable proficiency in the knowledge of religion, these he approved and dismissed, after imposition of hands and prayer. This approbation and benediction of the bishop has been called, among us, CONFIRMATION.

It is, indeed, much to be desired, that the ancient manner of examining young persons might be recalled; for in that case parents would be obliged to discharge the duty of instructing their children in piety, which many, at the present time, wholly neglect and throw aside. *But if parents or teachers would undertake, and faithfully execute this part of their charge, great and wonderful would be the consent and agreement in the Christian religion, which now, in a miserable manner, is rent in pieces. Certainly every thing would not lie overwhelmed in gloomy ignorance, or be so far distracted, and broken, and dissipated, with discordant and contradictory opinions, as now we see is the case; but for this distressing state of affairs it becomes all good men to grieve.*

(To be concluded in our next.)

ON THE FALL OF MAN.

THE scriptural doctrine of the fall of man from his original purity, in consequence of the disobedience of Adam, in eating the forbidden fruit, has afforded a subject of ridicule to infidels, whilst some professed believers in revelation, embarrassed with doubts, have either, by adopting an allegorical explanation of the narrative of Moses, or by a superficial acquiescence in its literal meaning, deprived the fact related by him of its vital importance and use.

That we are now in possession of the writings of Moses, and that he wrote from inspiration, has been demonstrated to the entire satisfaction of the wisest, best, and most enlightened men, and in this conviction millions, for more than three thousand years, have rested their faith upon the truth of his doctrines. To the serious consideration of infidels I would particularly recom-

mend this observation; to believers of the classes, to which I have alluded, I would suggest that their doubts might, probably, be removed by a serious perusal of the many explanations which have been given on the subject of them; and to both I would observe, that this disbelief or hesitation, if thoroughly investigated, would probably be found to arise from prejudice or presumption, both originating in that very fact which they are disposed to misinterpret or deny.

In discussions of this nature, we must be careful to confine our investigations within the proper limits of human reason: thus, if any one should inquire why Adam was exposed to a temptation, to which it was foreseen he would yield; or why his descendants are included in the consequences of his frailty, it must be replied, that these are questions which human reason can never solve. But it is very important to remark, that the difficulties which they involve are not peculiar to the subject proposed for consideration; they attach to the whole of the moral government of the Almighty, and meet us at every step, whenever we presume to inquire into the motives of his conduct.

That some men are placed in circumstances more favourable than others; that the gifts of body and mind are unequally dispensed; that some come into the world with little chance of temporal happiness, whilst others, from no apparent claim to preference, are blessed with health and prosperity; and that children are sufferers from the follies and vices of their parents, are facts within the observation of all. The causes of such distinctions and dispensations are unknown to us, and we can only refer them to the pleasure of God. The supposition of a future eternal state of rewards and punishments affords no assistance to our feeble comprehensions, in removing the difficulty; for we cannot assign any limitations to the prescience of the Almighty, who from eternity foresees the condition of all both in this world and the next.

But it would be absurd, arrogant, and impious, because we are ignorant, to arraign the justice or goodness of God,

and to close our eyes against the innumerable proofs of both, which hourly present themselves to our observation. By such a train of reasoning we should soon be led to a denial of his existence; for though the proofs of it are obvious to any mind capable of reflection, independently of the certain information of revelation, yet if they are not to be admitted until we can account for all the ways of his providence, and resolve all objections to it, we must close our speculations in the words of the Psalmist's fool, "there is no God." Let us start with horror from doubts which may insensibly lead us to such a conclusion, and satisfy ourselves with a reflection which reason suggests and revelation distinctly affirms; that God is; that he is infinite in wisdom, power, justice, and goodness; and that all the dispensations of his providence must be conformable to his attributes.

Dismissing, therefore, from our consideration, that part of the question which is beyond the reach of human solution, let us examine the subject more immediately before us.

We all know that there is much evil in the world, and history informs us that it has ever existed. We trace the seeds of it in the dispositions of infants, and we see them grow to maturity with advancing years. A propensity to tyrannize, envy, malice, jealousy, and disobedience, with partial exceptions, are in a greater or less degree apparent in the minds of all children. These imperfections descend from father to son, and the chain of ascent to their source will find no other termination than that which the scriptures assign, the progenitors of the human race.

To explain the cause of this general corruption which descends from Adam through all generations to the present race, has exercised the abilities of the most learned and most acute; but they have laboured in vain. We admire the ingenuity of their arguments, but we feel no conviction from them; and the corruption of mankind still remains a problem, to those who reject the account which God has been pleased to communicate, by Moses, for our instruction.

This revelation is the more remark-

able from its inseparable connection with another event of infinite importance to mankind, their redemption through a Saviour, who is called the second Adam. The origin of evil as discussed in the schools, or by philosophers, is a question of mere curiosity, unconnected with the happiness or misery of the human race. Not so with respect to the solution given by Moses: he does not treat it as an idle or useless question; he enters into no metaphysical refinements, but states the fact; and his account furnishes a lesson of inestimable value, and leads to the most important consequences. Sin, punishment, atonement, pardon, and redemption, connect the two Adams, our first parent and the Messiah; and the connection involves the eternal happiness and misery, the salvation or condemnation of all mankind. The Almighty, through him, has revealed to us all that was necessary to be known, and as much, perhaps, as in our present state we are capable of comprehending.

I now proceed to a more particular consideration of the Mosaic history. No one, I presume, will deny, that the Creator of the world has a right to the obedience of his creatures, and that, as sovereign of the universe, he may impose what laws he pleases upon his subjects. As a created being, man is necessarily dependent: as a moral being endued with liberty of action, he must be responsible. There could be no obedience before a law was promulgated, no responsibility before an obligation was imposed. The law which the Almighty gave to Adam was, "Thou shalt not eat of the fruit of a particular tree." The prohibition was a test of his moral obedience to his sovereign and creator, and it was accompanied with a penalty to enforce the observance of it; it was simple, explicit, and appropriate to the situation of our first parents.

This is the true point for consideration, and the light in which the prohibition is to be viewed. It would be absurd, as has been remarked by others, to estimate the quality of this prohibition from the present state of society. To judge of it properly, we must dis-

card all ideas suggested by the multiplied relations of mankind at this time, derived from conditions, habits, and customs, the progressive growth of social intercourse during a period of near six thousand years. We are to consider Adam and Eve as the only human inhabitants of the earth, exempt from the wants, vices, and temptations which have since been introduced, ignorant of all arts and sciences, without experience to guide them, and deriving their subsistence, without labour, from the bounty of their maker. The past was to them unknown; the future unperceived; and whatever knowledge they possessed was the immediate gift of God.

The tree which held out the temptation is described as pleasant to the eyes, and a tree to be desired to make one wise. It excited the desires of the natural appetite, and the offer of knowledge was proposed as a bribe to disobedience. Adam and Eve had the common appetites and passions of human nature, and their situation must have suggested to them various doubts and inquiries upon which they would be anxious to obtain information. They saw the heavens above, and the earth on which they dwelt, containing innumerable objects to excite curiosity, and a thirst of knowledge; and they were told, that upon eating the fruit their eyes should be opened, and that they should be as gods knowing good and evil. These words conveyed an idea of something, which they were anxious to explore.

All this seems very natural. The particulars, however, detailed by Moses are so incongruous with the prevailing modes of society when his narrative was written, and are so closely applicable to the peculiar situation of Adam and Eve, that they furnish no inconsiderable presumption, if more solid proofs were wanting, that Moses wrote from inspiration; and what may appear most extraordinary in the history is, in fact, an argument of its credibility.

The tempter availed himself with great address of the circumstances in which our first parents were placed, and adapted his temptation to their feelings and situation. But who was

the tempter? he is described as a serpent, and the expression might be attended with difficulty, if it were not elucidated by another passage in scripture, but from that we learn that the term is applied to an evil spirit, an apostate from the service of God and the professed enemy of mankind. The serpent is thus identified with the Devil or Satan, which deceiveth the whole world.

That the Almighty should permit the existence of a being constantly occupied in producing evil, to our limited comprehensions may appear extraordinary. This is one amongst other instances of the divine dispensations, on which the human intellect shews no light; and revelation, which affirms the fact, affords no information of the motive or design of the Almighty.—We see, however, in human beings the same thing in substance though differing in degree; and to those who refuse their belief to revelation, I would propose the following considerations as tending to remove some difficulties in the way of their belief.

By analogy drawn from the gradation which appears throughout the creation, we readily admit as probable, the supposition of beings of a superior order to men; all of whom, whatever their endowments may be, must stand at an infinite distance from the perfection of their creator. As imperfect, we conceive them liable to error and transgression; nor shall we be thought to extend the inferences from analogy too far, when we further suppose a debasement of their nature, proportionate to the magnitude of their original endowments.

The moral government of the Almighty may, for what we know, be administered more or less, through the agency of spiritual beings, invisible to us, whose influence may be allowed to operate in a greater or less degree on our minds; they may be the instruments of temptation as well as of protection, prompting suggestions to evil as well as good. If we cannot, without an appeal to revelation, affirm, that the Almighty, in the ages succeeding the creation, communicated instruction

or commands by angels to the human race, we are not authorized by reason to deny it.

If the agency of spiritual beings be once admitted, the difficulty arising from the appearance of the serpent as the tempter is, in great measure, done away, and this forms the most prominent difficulty in the case; for the tempter may have assumed the form of a serpent, or have spoken through its organs. We know little of the nature of spiritual beings, but all our conceptions on this subject, which are little better than conjectures, are favourable to either the one or other supposition.

With respect to the temptation itself, we find that temptations of the same nature are frequently proposed to us, in the dispensations of providence, as trials of our virtue and obedience; and there can be no difficulty in this but what results from the peculiar situation of Adam and Eve. The practice of self-denial is essential to the existence of religion. We are all sensible of the fatal consequences to which unrestrained passions must lead; we feel that they are subversive of our happiness as well as that of society, and the frailty of our first parents contains a lesson of the highest importance to all generations. It teaches us also, that a desire of knowledge may be extended too far, and warns us against the presumption of investigating the counsels of God: it instructs us that obedience to his will is our first duty, and that we are bound to perform it, without inquiring into the motives of his conduct.

Whether the imperfection of human nature was original, or superinduced by Adam's transgression, *uninspired* reason could never explain; the corruption and depravity of mankind are nevertheless certain; the cause of it assigned by Moses leads to the most important consequences, whilst the attempted solutions of man lead to nothing, and afford neither consolation nor improvement.

Let us then receive as an article of faith, what God has been pleased to reveal to us, without an anxiety to be wise beyond what is necessary. The account given by Moses of the fall of man is the

foundation of the Christian religion. To restore him to the state in which he was before the fall, or, in the language of scripture, to renew him in the image of God in which he was originally created, was the great object of our Saviour's incarnation. As all have sinned in Adam, in Christ all are made alive. He is the expiation and propitiation for the sin of the world: by his death we are redeemed, and by the Holy Spirit we are sanctified and rendered meet for the celestial paradise.

The whole series of prophecy through ages is connected both with the fall of man, and with the appearance of the Messiah. The truth of these prophecies has been established in numerous instances, which admit of no doubt, but in none more fully and decidedly than in those which relate to Christ. His coming, his character, his actions, and sufferings are detailed in them with a particularity that identifies him, and excludes the possibility of the application of them to any other person who has ever appeared in the world. The law, the prophets, the gospel, and the testimony of the apostles, all, therefore, unite in proving the point in question, and the prejudice which can resist such evidence would scarcely be removed, though one should come from the dead to vouch for its truth.

J. S.

To the Editor of the Christian Observer.

ON FALSE OPINIONS IN RELIGION.

YOUR correspondent R. S. in your 19th number, page 413, has remarked, that the world is ready to acquit those of all criminality, who profess erroneous systems of religion, if they will but abstain from giving her any disturbance. This is perfectly true, and is a lamentable proof of the indifference of the age in which we live to the honour of God, and to the Gospel of his Son. Let us, however, examine the foundation of this false candour, of which R. S. complains. What those, who plead for it, allege in its favour, may, when analyzed, be summed up in this: that, with the exception of some extravagant tenets, which bear evident marks of folly if not of insanity, the opinions of the different sects of Christians (for to

them we will confine our view) may be supported by such plausible arguments; the investigation of religious doctrines is attended with so much difficulty; and the prejudices to which men are exposed on the subject of religion are so great; that it is next to impossible for the mass of mankind to discover what system is the true one: and, after all, God looks at a man's heart rather than his opinions, and, if he finds sincerity there, he will not condemn him on account of his errors.

Now, sir, in cases of this sort it is often more satisfactory to inquire what God's dispensations with men actually *have been*, as we find them recorded in his word, than to argue on general grounds what they *will be*. In order then to determine what weight ought to be given to the preceding argument, let us see what is said in scripture on the case of the Gentiles before the coming of Christ, and afterwards on that of the Jews, who rejected his Gospel. What is recorded respecting the former, will apply with force to that part of the argument, which is founded on the assumption, that *there are almost insurmountable obstacles in the way of discovering religious truth, from the natural difficulty of the investigation*; and what relates to the case of the Jews will be found no less applicable to the apology made for false systems on the grounds of *prejudice and sincerity*.

What was the state of the Gentiles before the light of Christianity shone upon them? A world full of sin and disorder was presented to their view; and though they might discover that virtue had a *strong tendency* to produce happiness, and vice misery, yet, in fact, they saw virtue very often afflicted and depressed, and vice prosperous and triumphant. Add to this, that the press had not poured forth her stores, and diffused knowledge among the middle and lower ranks of society; charity had founded no schools for the poor, who always constitute the bulk of mankind; and, consequently, without taking into the account the advantages which we enjoy from revelation, the reasoning powers had far less exercise, and far less ample materials to work upon than among us. Does any man think that it

was more easy for the Gentiles, thus circumstanced, to attain to a knowledge of the eternity and other attributes of God, than for himself, with his superior education and with his Bible in his hand, to discover true Christianity? Nay, can he deny, that the advantages are incalculably great on his side, and that if he has reason to look upon his adoption of a false system of Christianity as void of guilt, a Gentile who failed to discover the nature of the true God, and therefore worshipped a false one, could certainly have nothing to fear? How then do the scriptures decide the point as to the Gentiles? Not to refer to the innumerable passages in the Old Testament, in which their idolatry and their ignorance of the true God are expressly denounced, and even punished; it may be sufficient to advert to Rom. i. 18—23. where St. Paul is so full and explicit as to leave no room for doubt upon the subject. He declares (v. 20), that “the eternal power and Godhead” of the great Creator have been “from the creation of the world,” “clearly seen” (i. e. clearly visible) in his works: so that, (v. 19.) God “shewed men that which may be known” (i. e. that which man is capable of knowing) of him. And, in conformity with this account, men are said (v. 19.) to have had God “manifest” in (or among) them: and it is said, (v. 18.) that they “hold the truth,” and (v. 21.) that they “knew” God, (i. e. a knowledge of the truth, and a knowledge of God were placed clearly within their reach). This being the case, they are pronounced (v. 20.) to be “without excuse” (v. 21.) for not glorifying him as God, but on the contrary, following their own vain imaginations, and thus plunging themselves (v. 21, 22.) into folly and delusion, till (v. 23.) they “changed the glory of the incorruptible God into an image made like to corruptible man,” and to brutes of different kinds.

Could the *capacity* of the Gentiles to discover true religion have been more clearly asserted; or their condemnation for not having discovered it more decisively pronounced?

Let us now see what might be alleged in favour of the Jews, on the ground of their *prejudices* and their *sincerity*,

when they rejected the Saviour and his Gospel.

This nation justly considered itself as the peculiar people of God; favoured above all others; and possessed of a law and a religion, given to them many ages before by God himself, and enforced and honoured by a long line of prophets. Its priests were also chosen by himself; and they were therefore entitled to the highest respect and attention from the nation at large, and from each individual. These priests told them that a triumphant Messiah was to appear among them, who was to place them at the head of all nations, and establish their kingdom for ever; and they quoted a great number of clear and undoubted prophecies to that effect. How disappointed then must both the priests and the nation have been, when a carpenter's son from Gallilee, with a few fishermen as his followers, declared himself to be their Messiah! Instead of taking any step to realize their fond dreams of temporal power, he disgusted the whole nation (with a very few exceptions) by inculcating the duty of being "poor in spirit;" "meek;" "peacemakers;" and even of paying tribute to Cæsar. And to the priests and rulers he rendered himself particularly odious, by pronouncing them to be "hypocrites," and "blind leaders of the blind." Nay, he attacked the darling prejudice of his countrymen, as his forerunner John had done; and as his apostles did still more plainly after his death, by threatening them with the loss of all their peculiar privileges, attended by the most mortifying circumstance which could happen to them,—the admission of the Gentiles in their stead. To crown all, Jesus suffered the most disgraceful of deaths as a criminal; and thus all his pretensions appeared to be annihilated, and his name consigned to infamy.

Is it easy to conceive a combination of circumstances more likely to fill the Jews with inveterate prejudices against the Gospel? Nor have we, in fact, any instance in history of prejudices more inveterate, than those under which they laboured; as in proportion to the extent of their prejudices was their sincerity in opposing Christianity.

Christ. Observ. No. 21.

We are told, that they were "blinded;"—that they heard without understanding, and saw without perceiving, when the Gospel was preached to them;—that they had a veil on their hearts; and that they knew not Christ, nor the voices of the prophets concerning him. Such was their delusion, that Christ forewarned his disciples, with special reference no doubt to the Jews, who afterwards proved their bitterest enemies, "whosoever killeth you will verily think that he doeth God service;" and St. Paul declares, that in his vehement persecution of the Church, he "did it ignorantly in unbelief," and that he verily thought with himself that he "ought to do many things contrary to the name of Jesus of Nazareth." With such complete sincerity did the Jews, under the dominion of prejudice, adhere to the Mosaic religion, and oppose the Gospel! But were they excused for doing so on account of this union of *prejudice* and *sincerity*, on which such reliance is placed by many among ourselves? Let their doom answer the question. Rejected by God, delivered over to the sword of their enemies, or scattered over the world as outcasts, and in every part of it, to this day, the objects of hatred and contempt, they bear the most unequivocal marks of the divine displeasure; and Christ has pronounced their final doom in Matt. viii. 10—12, and in many other awful passages.

Now, Sir, in the foregoing remarks it has not been my *chief* aim to lead your readers to rectify the too favourable judgment they may have formed of those, who differ from them in religious principles; though on many accounts *this* is desirable. My chief aim has been to induce them to consider seriously, on what foundation their own religious system is built, and not proceed carelessly in their present course under a notion, that the system they have adopted, whether well-founded or not, may serve their purpose very well, if they are but honest and sincere in acting agreeably to it. Such a sentiment must, as I have shewn, rest on grounds which, if valid in any case, would have afforded a vindication to the Gentile, who before the

dawning of Gospel light worshipped idols; and to the Jew, who rejected Christianity.

And here, Sir, I might perhaps have concluded my observations, if I had not recollected a remark of a pious old woman; that when a clergyman failed to make an application, and a very distinct and discriminating application, of the general truths in his sermon, she had seldom observed that his hearers applied them to any good purpose. Taking a hint from this old woman, I will add a few remarks for the consideration of that description of your readers, on whom it appears to me most incumbent to reflect seriously upon the subject I have been considering.

I dare say, Sir, that many take in your miscellany, who began life with an hereditary respect for the Church of England, and for Christianity; and who continue under the influence of that respect, strengthened by habit, in their riper years. They are attentive to many of the outward forms of religion, and in a degree also attentive to several of its private duties; but are always exceedingly afraid of being "righteous over much;" and carefully abstain from doing or saying any thing which would lead the world to stigmatize them with an opprobrious epithet.—They go smoothly on in a decent course, and are beloved and esteemed by their relations and acquaintance, whose kindness they return by good offices, and especially by always standing forth as the apologists of such of them, as yield to temptations, to which, from their age or their station in life, they may be particularly exposed. They are called by their friends the best people in the world: but if they have any of the discriminating marks by which the scriptures distinguish the real followers of Christ, those marks are faint and equivocal. Pass a month, or even a week, with persons of this description, and it will be apparent, however you may be disposed to judge charitably, that they are not the "new creatures" the scriptures require Christians to be; and (what is perhaps more decisive as to their real characters) that they do not even aim at being so. Though they would be shocked at the idea of giving up religion, and though they, like He-

rod, "do many things" which are done by true Christians, yet it is too evident, that the world is highest in their thoughts; and that, however they may delude themselves with the notion of being religious, they are in fact undertaking the impossible task of serving God and Mammon at the same time. They themselves being judges, have they any share of the holy fervour; of the indifference to the opinions of men when opposed to Christian duty; of the habitual and zealous watchfulness to promote the spiritual interests of their fellow-creatures; and of the disposition to view all the pleasures and business of life through a scriptural medium, and to make them all subservient to the glory of God; which were such conspicuous features in the character of the blessed Saviour and his apostles?

It is impossible, that such persons can be quite satisfied with themselves.—But what is the current of their thoughts, when conscience, in a calm and serious hour, prompts them to hold converse with their own hearts? They lament their defects in *practice*, which they attribute to human weakness, and the force of temptation: but they scarcely ever suspect what is the real root of the evil, namely, that their *principles* are not those of the Gospel of Christ; and therefore not such as lead (under God) to a radical change of heart, and to real holiness. Their religious system is commonly one of mere morals. They own, indeed, the leading and peculiar truths of the Gospel in a general way; but those truths, instead of affecting their hearts, and influencing their practice, serve, like mutes on the stage, scarcely any other purpose than to swell out their system, and make a shew. Almost all the weight which the Bible has with them in their daily conduct, is through its external precepts, and not through its doctrines, or its spirit; and therefore it is in no way surprising, if they are as little animated with the *spirit* of genuine Christianity, as a soldier would be with the military spirit, who was in a great measure indifferent to every thing in his profession, except that outward obedience which would exempt him from punishment.

The persons, whose case I have endeavoured to describe, will very generally give you, Mr. Editor, credit for being a good sort of a man; but they will as generally agree, that you certainly carry many points of doctrine too far. Now, Sir, let them look to themselves, whether they carry those very points far enough, and thereby lay the real foundation of genuine religion. It is the object of this paper (and may God bless the endeavour!) to impress them with a conviction, that this is no light matter:—that false or defective principles in religion are fraught with the most fearful dangers. With this view the cases of the Gentile and of the Jew have been pressed on their attention. They may be ready to say, we are neither Gentiles nor Jews. But let them not view this point superficially. Both the Gentile and the Jew, like themselves, professed to be religious; and the religion of each was in a measure founded on truth. But the religious *principles* of both were *erroneous* and *defective*: and therefore both were objects of condemnation. And if the religion of any of the present inhabitants of our isle is radically erroneous and defective, what is to stand between them and a like condemnation? Let me, Sir, entreat the description of persons of whom I have been speaking, to “consider the things which belong to their peace, before they be hid from their eyes.” I have known and esteemed, and loved many of them, and therefore I hope they will not take it amiss if I have described their state, and appealed to their consciences with the plainness and freedom of

A FRIEND.

ON THE CLERICAL CHARACTER AND CONDUCT.

I WAS struck with the remarks in your number for February (p. 91) relative to the conduct of clergymen who can so far forget the sacredness of their profession as to spend the Sunday evening with a band of musicians: a proceeding which, I think, might very justly incur episcopal censure. For the credit of religion in general, and of our establishment in particular, I should be glad to see our superiors in the Church exerting themselves to cor-

rect all such deviations from clerical rectitude of conduct; and I am well persuaded that, from their vigilance in this respect, incalculable benefits would accrue.

I recollect a very striking portrait of the character and conduct of a pagan priest, as conceived by Julian, and drawn by the elegant pen of Gibbon. “Their humility (viz. of heathen priests,) should be shewn in the plainness of their domestic garb. When they are summoned to officiate before the altar, they should not, during the appointed number of days, depart from the precincts of the temple; nor should a single day elapse without the prayers and the sacrifice, which they are obliged to offer for the prosperity of the state and of individuals. The exercise of their sacred function requires an immaculate purity both of body and mind; and even when they are dismissed from the Temple to the occupations of private life, it is incumbent on them to excel in decency and virtue the rest of their fellow-citizens. The priest of the gods should never be seen in theatres or taverns; his conversation should be chaste, his diet temperate, and his friends of honourable reputation; his studies should be suited to the sanctity of his profession; licentious tales, or comedies, or satires, must be banished from his library, which ought solely to consist of historical and philosophical writings; of history which is founded in truth, and of philosophy which is connected with religion; the impious opinions of the Epicureans and Sceptics deserve his abhorrence and contempt, but he should diligently study the systems of Pythagoras, of Plato, and of the Stoics, which unanimously teach that there are gods, that the world is governed by their providence, that their goodness is the source of every temporal blessing, and that they have prepared for the human soul a future state of rewards or punishments.” (Gibbon’s Hist. Vol. VIII. p. 88.) Julian, as well as Gibbon, was a determined enemy to the Christian name, and has been usually styled “the Apostate,” from the circumstance of his having relinquished Christianity for Paganism—“Fas est et ab hoste doceri.”—If such were his

ideas of a Pagan priest, what ought ours to be of the Christian priesthood? and if a religion, which tended to corrupt and debase its votaries, demanded so much of its ministers, what does Christianity require of those who officiate at the altar, and have the high commission of ambassadors of Christ? There can be no doubt what answers ought to be returned to these questions.—But “are we better than they? no, in no wise.”

The deviations of some clergymen from the line of conduct which ought to distinguish their sacred profession, is too apparent not to strike the most superficial observer: for wherein do many of them differ from the rest of the world in conversation, in dress, or in outward deportment? I myself have seen a clergyman dressed in the style of a gentleman's game-keeper or whipper-in: and modern writers of eminence have remarked, “that our public places of amusement abound with idle and dissolute clergymen.”—St. Paul tells Timothy to “be an example to others in word, in conversation, in spirit, in faith, and in purity;”—and Titus is exhorted to be “a pattern of good works.”—But how can such an example, or such a pattern, be exhibited in a fashionable circle, amid the voluptuousness of a theatre, or the conviviality of a tavern? How, it may also be asked, can a minister charge his hearers against conformity to the world, or any indulgence of the flesh, or of the mind, if he himself is in the habit of frequenting taverns, of countenancing the licentiousness of a theatre, or of spending the evening of a Sabbath at a concert? Detrimental as such a conduct is to the interests of religion, we lament that there are advocates for it even among clerical men. Where example is so flagrantly defective, precept will have little influence; for hearers will be ready enough to say, “thou that teachest another, teachest thou not thyself?”—And how would such an argumentum ad hominem be evaded? In respect to their studies also, great errors are sometimes committed by those who are set apart for the ministry. A clergyman seems to think himself at liberty to pursue any course of study

to which his natural inclination may lead, not duly considering the injunction to “take heed, not only to himself, but to his doctrine, and to continue in them;” which implies a devotedness to those studies which may promote the great cause of the Redeemer.—This however is not regarded by many: hence we see clerical decorum sacrificed to chemical or mechanical pursuits; and reverend divines endeavouring to amuse, not edify, the world, perhaps by an elaborate and expensive publication on Rural Sports, wherein amateurs, shall I say parishioners, may be supplied with the most approved directions for breeding, feeding, and entering *dogs*; may learn the distempers to which they are liable, and the best methods of cure; together with sufficient data for ascertaining the precise qualities of a *whipper-in*. But are these the studies which ought to characterize the clergy? or are these the subjects which ought to employ their pens?—I wish that such deviations from clerical pursuits, as well as from moral rectitude, were seriously considered by those who minister at the altar, who have souls committed to their care, and who must shortly render an account to God. And though it may be humiliating to be referred to a Pagan for instruction and correction, yet I would recommend to their serious reflection those points, which an apostate from Christianity has determined should characterize a Pagan priest, viz. plainness of dress, an undivided attention to the duties of office, an immaculate purity of body and mind, a pre-eminent decency and virtue in private life, a cautious departure from theatres or taverns or Sunday evening concerts, a chaste conversation, a temperate diet, a choice selection of friends, a conscientious regard to those studies which are best suited to the sanctity of the priesthood, an entire abstinence from such books as have an immoral and licentious tendency, a hatred of the impious opinions of libertines and infidels, and a diligent study of those sources of truth where the existence of a Deity is discoverable, where his providence and goodness may be traced, where a future state of rewards and punishments is plainly revealed, and where the only

way by which sinners may escape the wrath to come, is marked out.

ZELOTES.

To the Editor of the Christian Observer.

As one great object of your useful publication seems to be the promoting of Christian holiness and correctness of manners, I should hope that some of your correspondents would favour me with their sentiments on a custom very general in the polite circles, that of denying oneself to be at home to visitors.

The Reverend Mr. Scott, in his Family Bible, condemns the practice as "a very criminal deviation from simplicity and godly sincerity," and I confess his remarks have considerable weight with my mind; but as there are many who are of a different opinion, I think a further investigation of the subject might be useful. We are strictly enjoined to "abstain from all appearance of evil;" and, therefore, no question can properly be deemed trivial and insignificant which concerns our religious profession, and the satisfaction of our own conscience.

PHILALETHES.

To the Editor of the Christian Observer:

READING in your first volume, page 568, a wish, expressed by one of your correspondents, for some farther information respecting Mr. Conon, I take the liberty of transmitting to you an extract from a letter written by that venerable man, which I found among my father's papers. Perhaps its insertion in some corner of your miscellany may oblige your correspondent W. R. I was one of Mr. Conon's scholars, during the time that he instructed a few young persons in the town of Padstow, after his secession from the labour of the public school of Truro. Though I was very young at the time of his death, I have strong traces of his personal figure on my mind, which will probably be coeval with life. He died at an advanced age very suddenly. A short time previous to his decease he had a dangerous fit of illness, from which, however, he recovered, and during which he was delivered from

some distressing fears respecting the pain of dying, which had long harassed him. On the day of his death, which was a Saturday, he dined, according to his weekly custom, with H. P. Esq. and drank tea, on his return homewards, at my father's. It was the first visit he paid after his illness; and he was congratulated on the recovery of his looks, and an hope was expressed that he had obtained a new lease for a little longer continuance in life. He had ventured out without his cloak, which he usually wore; and as the evening was cool, it was proposed that I should fetch it for him, to which at length he consented. My father's servant attended him to his own door, where Mr. Conon wished him a good night. He then went into his school room, rung his bell for evening prayers, and sat down at his desk with a Bible, which is now on my table, open before him. His house-keeper came to him, and said she would assemble the family so soon as she had seen her daughter, who was unwell, into bed. She was absent about ten minutes, and on her return, found the venerable saint on the ground, to which he had fallen in a fit of apoplexy. He groaned twice and expired. His funeral was attended by the little train of his scholars, several of whom, and among them the writer of this article, were greatly affected. His remains were deposited in the church-yard on the south side of Padstow Church, and a plain stone, with a Latin inscription on it, designates the place.*

When recovering from the illness to

* In spe beatæ resurrectionis

Hic jacet sepultus

Georgius Conon, A. M.

Nuper apud Truroenses;

Novissimè vero in hoc vico.

Literarum humanarum præceptor,

Præ multis eruditus, diligens, et felix.

Vir priscæ virtutis, et christianæ pietatis,

Fidei, modestiæ, et charitatis in homines

Exemplar;

Et idem propugnatur eximius,

Vitâ jam Christo patriæque impensâ,

Placide licet subito

Piam animam efflavit VI. Cal. Junii,

Anno Christi MDCCLXXV.

Ætatis suæ LXXIV.

Beati qui moriuntur in Domino.

This inscription, if I mistake not, was written by the Reverend George Burnet, Mr. Conon's particular friend.

which I have referred, he had each of his scholars introduced into his chamber, and addressed to each some spiritual advice. My memory does not retain the particulars of the interview, which, I conclude, must have been very affecting.

Mr. Conon's manners were not polished, but his worth was sterling. I consider myself highly honoured in receiving the first rudiments of my education under the tuition of such a man.

JAMES.

Extract of a Letter from Mr. Conon to a Lady.

"IN all our intercourse with worldly people, even with relations, I think we are to look up for the direction and assistance of the spirit to act towards them both with humility and boldness; avoiding all slight and neglect of them, having a regard and concern for their spiritual and secular concerns, a readiness to hear and a meekness in hearing what they have to say in regard to both these things, and yet a zeal and becoming boldness when the interests and honour of Christ and his kingdom and our duty relating thereto call for it; making the world sensible that we ought not, and must not, be afraid, when our glorious master's honour calls for the exerting of our courage in doing our duty, or the poor services we, at the best at any time, can do in his cause. But as to those whom in charity we have ground to think real members of Christ: here, I think, our conduct calls for some difference, and I am apt to believe, on too many occasions, we have a more difficult part to act. Self more slyly and undiscernedly steals into the dispositions of our mind towards them: we think often we love them when we only do ourselves. The image of Christ in them (so far as it is or we can discern it,) is, or ought to be, the object of our complacency; but we substitute the pleasing of our own humour or self-esteem in the room of that, and hence proceed frequent coldnesses, jealousy, misgivings, and heart-burnings, one against another. O what a pity that they who shall love and praise together to all eternity, that they should be jealous of one another's love in the

short period of time allotted to them for their journey to heaven, or that they should fall out by the way. G. is displeased, and thinks A. loves her not as she ought: why in truth it is because G. loves herself too much, and loves not A. upon proper grounds. She ought to love her chiefly because she discerns something of the image of Christ in her: but, because she loses sight of this, she wants always that A. should come up to her standard, i. e. to what she wills, not to what God has given her grace to be; for then she would rejoice in that she saw any thing good in her. The same is the case with A. to G. They both love themselves too much, and love not one another enough in God, and for God's sake in Christ: they must be both more humbled, then they will expect less humouring from one another, think less of their natural deserts to and from one another, be glad at discerning any good in one another, bear one another's infirmities, as knowing that they themselves are encompassed with many. I was going to enlarge, but Mr. Walker, Mr. Vivian, minister of St. Agnes, with about a dozen of the society, are come to join in social prayer for our own sins and those of the land; so that I hope you'll excuse my breaking off, but I am determined to send you a line by Mrs. G. and, therefore, shall let it go as it is, only I shall tell you that Mr. — desires you to tell Mrs. G. that the way that you got rid of worldly attachments was, by declaring to the world the regard and attachment you had to the professed friends of Jesus, that by this means they dropt you: and now, Madam, I hope the last of these is more abundantly made up by peace of mind, a sense of the divine favour, and the glorious prospect of being for ever with Jesus. Death is daily drawing nearer; cry to God that your desires after the perfect enjoyment of him may grow greater. Look up on observing any decays of the divine principle, and beg that the spirit may breathe upon your soul. Remember that the seed of grace is a created thing, and though God will keep it alive for Jesus's sake, yet it is by continual supplies of grace derived

down by faith from himself, the fountain of all grace and perfection. May the God of all grace be with your spirit.

I am, Madam,

Your very humble servant,

GEORGE CONON.

Truro, Sabbath Evening.

To the Editor of the Christian Observer.

As a *Christian Observer* you cannot fail to have remarked the indecorous custom, which has too much obtained, of sitting during prayers in the public service of our Church. It is a practice which certainly calls for animadversion, as it betrays great indifference to a very solemn and important part of the worship of God, and marks a disregard to what should be the "outward sign" of "a thing signified," namely, an humble posture to denote an humble mind. Though the external deportment is of

small moment when compared with the inward dispositions of the heart, yet both should be attended to; and an humble posture seems most appropriately to denote a humble mind. And when we remark the strict observance of every kind of ceremonial in our intercourse with each other, especially the outward marks of respect shewn by inferiors to those above them in rank or fortune, the neglect of it to the "King of Kings, and Lord of Lords," becomes the more reprehensible. It is possible that this custom arises with many from want of thought; in such cases, a great point will be gained by engaging persons to *think*. Let me entreat you, therefore, publicly to notice this indevout, or thoughtless habit, in the hope that some may be brought to think seriously of correcting it.

R.

MISCELLANEOUS.

To the Editor of the Christian Observer.

THE following letters of the Earl of Strafford, and his relation and confidential friend Sir George Radcliffe, are at your service.

O. U. J.

COSIN RADCLIFFE,

PITY me, for never came any man to see mightily a lost businesse. The army altogether unexercised and unprovided of all necessaries. That parte which I bring now with me from Durham, the worst I ever saw. Our horse all cowardly; the cuntry from Barwicke to Yorke in the power of the Scotts; an universal affright in all men; a general disaffection to the king's service; none sensible of his dishonour; in one worde, here alone to fight with all thes evils without any one to helpe. God, of his goodnesse, deliver me out of this the greatest evill of my life. Fare you well.

Your ever most faithful and most affectionate cosin and friend.

STRAFFORDE.

Northallerton, 1 Sept. 1640.

Extracts from a letter, dated 5 Nov. 1640.

I AM to-morrow to London, with more dangers besett, I beleeve, then ever any man went with out of Yorkshire, yet my hartte is good, and I finde nothing cold

within me: it is not to be beleevd how great the mallice is, and how intent they are about it, little lesse care ther is taken to ruine me then to save ther own soulse; nay, for themselves, I wishe ther attention to the latter were equall to that they lend me in the former, and certainly they will raike heaven and hell, as they say, to do me mischeif.

The king hath given me greate demonstrations of his affection, and strong assurances as can be expressed in wordes. The queen is infinitely gratiouse towards me, above all that you can imagine, and doth declare it in a very publike and strandge manner, soe as nothing can hurt me by God's helpe, but the iniquitie and necessity of these times.

STRAFFORDE.

Copies of Sir George Radcliffe's last Letter to Lord Strafforde, and Lord Strafforde's answer.

God's arme is not shortned nor his bowells of compassion straitned, but he knowes what is good for us; and out of his infinite mercy, makes all things worke for the best to them that love him. Happy are wee if our light affliction, which is but for a moment, worke for us a farre more exceeding and eternall waight of glory. I am most confi-

dent that you have, (and still doe,) diligently examined your conscience and whole life past; and by true repentance and lively faith made your peace with God, in the blood of Christ Jesus. Havinge judged your selfe, you shall not be judged; and yet chastned of the Lord that you may not be condemned with the world. God makes you conformable to our blessed Saviour in sufferings; you have followed him in many of the same steps: you shall, doubtlesse, be glorified with him. I shall account it noe losse, if I doe now shortly attende your blessed soule into the state of rest and happines. But whatsoever small remainder of tyme God shall vouchsafe me in this world, my purpose is to employ it chiefly in the service of your children, the only meanes I have to testify my sence and acknowledgement of that great debt of duty and thankfulness to your memory, which I must be ever payinge, but can never discharge. I most humbly begge your charity to my wife, your blessinge to my sonne, your pardon to myself, for all my negligences and infirmities. The ffather of mercyes and God of all consolation be your peace and everlastinge comfort.

DEAR GEORGE,
MANY thanks I give you for your great comfort you give me in this letter. All your desires are freely granted, and God deliver you out of this wicked world according to the innocence that is in you. My brother George will come to you, and show you such thinges as in this short tyme I could thinke of; imperfect they are, and, therefore, I wholly submit all to be ordered as shall amongst you be thought most meet; and if the debts cannot otherwise be discharged, the lands in Kildare may be sold.

The king sayth he will give all my estate to my sonne, sends me so word by my Lord Primate. God's goodnesse be ever amongst us all, this being the last I shall write, and so blessed Jesu receive my soule. I leave to your care that are trusted, that if you finde the state will beare it, to raise the portions of my daughters according as was intended by my will.

This is a copy of my last to my Lord, and of his to me.

GEORGE RADCLIFFE.

Examined per me Henry Watkins.

To the Editor of the Christian Observer.

WHOEVER has carefully considered the means by which the cause of vice and irreligion is promoted in the world, must have observed, that it prospers chiefly through the deceitfulness of the human heart; bad men being by no means aware of the iniquity which they encourage and commit, and even good men imperfectly discerning, and very falsely appreciating, the ill effects which arise from their imperfections and faults.

It has occurred to me, that I may be able to expose to view some of those obliquities, which are most apt to escape detection by the following expedient. I conceive, Sir, that by considering how *professed* friends and patrons of vice would be likely to act, we may be able to discover how we ought not to act. I am, therefore, about to suppose a society to be formed for the express purpose of promoting the increase of infidelity and wickedness, and occasionally to deliberate on the means of accomplishing their object.

I proceed, without further preface, to report the transactions of the first general meeting.

At a numerous meeting of the friends of immorality, vice, and irreligion, on Sunday, the 28th of August, 1803.

The first business of the day being the choice of a chairman, the names of several gentlemen were proposed.

The friends of one candidate observed in his favour, that he had always acted in a most manly and open manner in that great cause, for which the society was about to be instituted; that he was known to be a total unbeliever, a very profane swearer, and a person of more than ordinary licentiousness; and, moreover that he had lately written a book distinguished by its immorality. This gentleman was of an advanced age, and it was insisted that few men were less likely to desert to the opposite standard. His nomination was warmly supported.

The friends of another gentleman replied, that they wished not to detract from the merit of the candidate who had just been named, but that there certainly was one point in which his pretensions fell extremely short of those of the person whom they had the honour to recommend. Their friend, they remarked, was a clergyman, and as an equal degree of vice in such a character was much more rare, so also it was far more meritorious than in another person. The gentleman just named had written one book, but this clergyman had published several, some in verse and some in prose; and by the wit which he had mixed with his ribaldry, he had both advanced the general interests of vice and profaneness, and had also traduced by name some of the most virtuous individuals in this kingdom, a service which, as the mover humbly submitted, was of great importance. The election seemed likely to run in favour of this singular clergyman, when a shrewd old gentleman rose up and made a speech, of which the following is the substance :

"GENTLEMEN,

"Allow me to call your very serious attention to that important duty, which you are now about to fulfil. I wish you to bear in mind, that your character in the world will depend, in a great measure, on that of your chairman; and that without some kind of decent reputation, this society can never hope materially to advance its interests. Gentlemen, the world is by no means apt to admire the complete perfection of iniquity. We ought to consider this circumstance, and to elect a chairman who will not shock the feelings of those who are as yet but half initiated in wickedness. A chairman of this sort will make twenty proselytes, where the men who have been proposed would scarcely gain one. Gentlemen, our party in this land is unquestionably large. It comprehends many who do not at all approve either of open infidelity, of extreme licentiousness, or of gross profaneness; many who would be ashamed of belonging to us, if they knew themselves to be enlisted under the Christ. Observ. No 21.

banners of either of the two men who have been recommended to you. I admit that both of those candidates have done much for the cause; they have great merit in their way, but they are not fit to be our public representatives. Our chairman ought to be able, occasionally at least, to wear a very fair appearance. He ought, moreover, to *understand* religion, as well as to *hate* it. But what do either of those two gentlemen know of any one doctrine or principle of christianity? We must have a man who can mislead, pervert, and confound; can put virtue for vice, and vice for virtue; can give bad names to good things and good names to bad ones; who can prove, for example, that real religion is fanaticism, or that real fanaticism is the only true religion; who can set up works against faith and faith against works, or can so pretend to join the two together as to obstruct the possession of either; who can make true doctrines false by pushing them to excess; or by guarding men against extremes, can put them in dread of being extremely pious, and can convince the world that vice, in moderation, is the only practicable virtue.

"Moreover, we ought to choose a man who can encourage weaknesses in those, whom he cannot wholly pervert to our purpose; who can induce pious people to add a little cant to their religion, to contend about *words* as well as important *things*, and to suspect that fundamental truths are attacked when their own little faults are censured. Gentlemen, I know no better mode of facilitating our progress, than that of sowing dissensions among the body of Christians. Our motto should be, 'divide and conquer.' Let us throw down the apple of discord among them. Let us choose a chairman who, understanding every little nicety about which the several sects dispute, will teach them to magnify what is trifling, and to forget what is important; and will save our labour by encouraging Christians to expend their zeal in counteracting and vilifying one another."

The meeting applauded the general

sentiment, and the chairman proposed by this sagacious old gentleman was elected by a very great majority.

The important business of the election of a chairman being ended, a debate ensued on the subject of the qualifications necessary to constitute a member of the institution. It was agreed, that since the society was formed on the most liberal principles, all the following persons should be admitted :

First, All true jacobins and anarchists, not excepting some who are in high repute among their own body for virtue, patriotism, love of reform, &c. &c. &c.

Second, Men of even the most orthodox principles both in religion and politics, provided they are sufficiently vicious in their practice.

Third, All those religious and political controversialists, of whatever side, who, in carrying on their contests, have manifested a sufficient degree of anger, malice, wrath, and uncharitableness.

Fourth, Those young, gay, and giddy persons, who secretly dislike religion, though they do not deny the truth of it, and who tolerate fashionable immorality, though as yet they do not practise it.

Fifth, All those lovers of reputation (supposed to be a very large body) who are determined to maintain their credit with all or any of the members of this society.

A committee was appointed to prepare a report to the next general meeting, on the best means of promoting the cause of irreligion and immorality under the present circumstances of this country.

Of this report I shall endeavour to obtain a copy or extract, which shall be communicated to the Christian Observer.

S. P.

To the Editor of the Christian Observer.

PERMIT me, Mr. Editor, to offer to you a few remarks on the unreasonableness of those prejudices against the *unlawfulness of war*, which are entertained by Quakers ; and, I believe also, by some other individuals of religious

character among us. It appears to me, that self-preservation is one of the great laws of our nature ; that this law teaches us to protect ourselves against the robber and assassin, as much as against the wild beasts of the field, or the lunatic ; and that the right of self-preservation belongs to governments and states, as well as to families and individuals. I have often wondered how it is possible for the Quakers to reconcile that conduct which they uniformly hold, in respect to the state, with that which they would hardly fail to observe, supposing their own individual lives, or those of their children, to be in danger. If a ruffian were to attempt to enter their house with the evident intention of robbing and murdering, would they not be so rude as to thrust the door in his face as they saw him approach ? and would they not also be disposed to place in his way whatsoever obstacle might best serve to obstruct his progress ! would they not, for example, be well pleased to interpose, if they had the opportunity, a strong chevaux de frise between a wife or an helpless infant, and the murderer whose knife should be uplifted to slay them ? I think I know Quakers who have spiked iron gates before their houses, and pointed irons to protect some of their windows ; I have seen the sharp ends of nails jutting out at the top of their palings, and broken glass bottles on the summit of the walls which defend their peaches. The object of these we all know is to put the midnight robber in mind, that while he is trying to climb over the fence, he is in danger of mangling his own flesh, and that he would therefore do well to relinquish the pursuit of his plunder. Now, Sir, I would ask, where is the difference between presenting to an assailant a pointed instrument which has been previously fastened into a wall by the labour of man, and presenting to the same assailant another kind of equally pointed instrument which is held in the hand at a time when the villain is approaching ? Is it possible that the great and all-wise Being, a part of whose character it is, that "he judg-

eth righteous judgment," should approve of the Quaker who is secured by his premeditated arts of defence, and should disapprove of him, who, happening to have fixed no iron spikes around his dwelling, should brandish in his hand any other weapon which may seem effectual for his protection. I might pass on to shew that the occasional infliction of a blow on the aggressor may also be a measure as purely defensive in its principle, as the wound inflicted by the glass bottle, or the iron railing; but the mind of your readers will easily deduce all that I might add on this subject.

I, Sir, dislike all quibbling in morality; and think that our Saviour, by some of his conversations with the Pharisees, meant to reprehend that kind of partiality in judging, of which I have spoken. Christianity recommends unquestionably a patient as well as peaceable spirit; but it is consistent with common sense: it establishes no *fanciful* distinctions; and it is of universal application, being fitted for all ages, sexes, times, circumstances, and conditions. Quakerism, on the other hand, is tolerable, only when a small portion of the people are of that persuasion. When the sect is small, the error is counteracted by means of the multitude who are of a contrary opinion; for a part only of a nation need engage in war, and the Quaker is protected by others, in common with the women and children. But, if all were Quakers, then the land would be circumstanced somewhat in the same manner, as if the feeble sex, and persons of a tender age, constituted the whole population.

It is easy to shew, that the maintenance even of the authority of magistracy is inconsistent with those opinions of which I am complaining. The case, indeed, of foreign aggression differs little from that of internal insurrection, and is often actually confounded with it. What signifies it, for example, whether O'Connor invades Ireland with the aid of a French army, or puts himself at the head of a body of Irish insurgents? Where is the difference between a general insurrection, in order to change the government, and a forcible

and tumultuous opposition, like that of Lord George Gordon, to some particular measure of the legislature? The government, which does not maintain itself by force, is overthrown in both cases.

If a body of banditti carry on successful depredations on individuals, and prove too strong for the civil power, how shall they be restrained except by means exactly resembling, in their principle, those which we should use against a body of jacobinical insurgents, or a French invader? Not even magistracy itself, therefore, can subsist, and, if not magistracy, neither law, property, nor order, under the principles of Quakerism; unless, indeed, in some country circumstanced very differently from Great Britain. And how, on such principles, are we to interpret those expressions of the apostle—That a ruler is "a terror to evil doers," and that he is an "avenger to execute wrath against him that doeth evil," since "he beareth not *the sword* in vain."

I shall conclude my remarks by observing, that the present period is one which is well calculated to shew the fallacy of that doctrine which I have combated; for are we not now unquestionably in danger of losing all that is most dear to us in this life, and of having our religious, as well as civil, liberties torn from us, if we do not stand up in their defence? There is, surely, no comparison between the mischief to be apprehended from a common house-breaker, and that which is to be feared from a successful invasion by Bonaparte.

S. P.

To the Editor of the Christian Observer.

SOME years ago, I ventured to make an appeal to the public, through the channel of a periodical paper (*Rambler*, No. 30, p. 180.) of approved merit; but though my claims were pretty generally admitted, I have not yet obtained possession of my rights, which are often withheld from me upon the most frivolous, absurd, and wicked pretences.

I will not dwell upon my origin, although it is, in fact, from it that I derive all my title to consideration: it is, indeed, Mr. Editor, (do not be alarmed)

as I can most truly affirm, divine ; and though some may be disposed to consider me an annoyance, I am, what I was most certainly intended for, a blessing to those who delight in my society. This you well know from experience, but you are not, perhaps, so thoroughly acquainted with the various modes and contrivances, by which I am avoided by many.

My appearance, indeed, which I never fail to exhibit publicly once a week, brings with it some recollections, which are not always the most agreeable to minds principally occupied with the amusements or business of this life. It never fails, for instance, to remind people of what they are very apt to forget, that there is a God who requires the acknowledgment of his sovereignty, and their implicit obedience to his commandments, at the peril of their souls, and who has particularly enjoined that I shall be treated with the utmost respect and attention. This is rather unpleasant to them ; and like a perverse generation of old, they shut their eyes that they may not see, and close their ears that they may not hear, adopting a thousand expedients to avoid and even annihilate me. Some of these unhappy people, for most unhappy they are, whatever they may think or seem, endeavour to whirl away the reflections excited by my appearance, by travelling post ; some doze away their time in a kind of sensual indolence ; some fly to the gaming table ; others to taverns, clubs, and alehouses ; some enclose themselves in their counting-houses, meditating on the loss or gain of the preceding week, and indulging speculations of future profit ; others resort to what they call parties of pleasure (but what I call the devil's allurements) by land or water ; and, would you believe it ? large assemblies of people of rank, fashion, and education, whose example is of most extensive, and on this occasion I may say, pernicious influence, are actually collected to put me out of countenance. This is a partial enumeration of the expedients devised for overwhelming me ; but what I more than all lament, Mr. Editor, is this, that I am often obliged to meet bodies of armed men in the act of drill-

ling and disciplining, as if they were drawn together for the express purpose of putting me to shame, whilst my repose and contemplations are disturbed by the noise of drums, fifes, and the report of musquetry. On these occasions, the appearance generally attracts a multitude of spectators of all ages and both sexes, who would otherwise be disposed to treat me with due decorum. *O tempora, O mores !*

When I consider the consequences of this neglect and contempt of me, not, indeed, as affecting myself, but those who practise them, I am almost despondent, and sometimes am tempted to ask, whether I live in a Roman Catholic or Protestant country, or, indeed, in a country where the Christian religion is at all professed. I should, indeed, absolutely despair, if I had not some consolation from another class of people who treat me in a different manner.

These, indeed, not only find pleasure in my society, but hail my approach with joy, and though I meet them only one day in seven, the impression which they receive from me often continues during the other six. Of this class there are people of all ranks and orders, and those amongst them who are most attentive to me, prepare themselves for my reception, by completing their worldly occupations before I appear, and by renouncing the trifling pursuits or amusements which are commonly devised for the purpose of *killing time*. By the way, Mr. Editor, this is a species of murder which, though not punishable by law, is a crime of no common die, and which cannot be perpetrated but at the hazard of the most terrifying penalties. Amongst the talents entrusted to mankind for their improvement, there is none of higher value ; and if it be buried or lost, may never, perhaps, be redeemed or recovered. A day, an hour, nay, even a minute, considered as a link of eternity is of infinite importance to all. I tremble at the reflection. But to return to my own concerns : amongst those who find pleasure in my society, I remark many of the poorer classes, who find the respect which they pay to me most amply rewarded, not merely by an exemption from their daily la-

bours, but by a composed frame of mind, which is the natural consequence of a due attention to me. With many it is almost the only consolation they enjoy, and I cannot but therefore deprecate that more than common species of cruelty, which would endeavour to deprive these poor people, not only of bodily rest, but of spiritual consolation. Of this cruelty every man who, by example, encouragement, or authority, endeavours to degrade me in their estimation, is most palpably guilty, and, whatever he may think, incurs by it a most awful responsibility which he will be called upon one day to answer.

I could say much more in favour of my pretensions to general respect, but alas, Mr. Editor, if neither the commands of the Almighty, the gratitude which all owe to him, the perpetual exhortations in the Church, and the personal consequences attending a neglect of me are inefficient, what hope remains that any thing farther which I may advance will obtain redress for the many grievances of your neglected friend

SUNDAY.

PATRIOTIC PIECES.

On the cover of our number for July, we inserted a *declaration of the Merchants, Bankers, Traders, and other Inhabitants of London, and its neighbourhood*, which was resolved upon at a meeting held on the Royal Exchange, the 26th of the month. We conceive that we should not do justice to our readers, unless we inserted this truly BRITISH declaration in the body of our work; and we repeat our anxious wish that it may be translated into every language, and circulated in every country of Europe.

DECLARATION.

"We, the Merchants, Bankers, Traders, and other inhabitants of London and its neighbourhood, deem it our bounden duty, at the present momentous crisis, to make public our unanimous determination to stand or fall with our king and country.

"The independence and existence of the British empire, the safety, the liberty, the life of every man in the kingdom are at stake. The events, perhaps, of a few months, certainly of a

few years, are to determine whether we and our children are to continue freemen and members of the most flourishing community in the world, or whether we are to be the slaves of our most implacable enemies—themselves the slaves of a foreign usurper?

"We look on this great crisis without dismay. We have the most firm reliance on the spirit and virtue of the people of this country. We believe that there exists a firmer, as well as nobler courage, than any which rapine can inspire; and we cannot entertain such gloomy and unworthy apprehensions of the moral order of the world, as to think that so admirable a quality can be the exclusive attribute of freebooters or slaves. We fight for our laws and liberties, to defend the dearest hopes of our children, to maintain the unspotted glory which we have inherited from our ancestors, to guard from outrage and shame those whom nature has entrusted to our protection, to preserve the honour and existence of the country that gave us birth.

"We fight for that constitution and system of society, which is at once the noblest monument and the firmest bulwark of civilization! We fight to preserve the whole earth from the barbarous yoke of military despotism. We fight for the independence of all nations, even of those who are the most indifferent to our fate, or the most blindly jealous of our prosperity!

"In so glorious a cause, in the defence of these dear and sacred objects, we trust that the God of our fathers will inspire us with a valour which will be more than equal to the daring ferocity of those who are lured by the hope of plunder, to fight the battles of ambition.

"His Majesty is about to call upon his people to arm in their own defence. We trust, and we believe, that he will not call on them in vain; that the freemen of this land, going forth in the righteous cause of their country, under the blessing of Almighty God, will inflict the most signal chastisement on those who have dared to threaten our destruction; a chastisement, of which the memory will long guard the shores of this island, and which may

not only vindicate the honour, and establish the safety of the British empire, but may also, to the latest posterity, serve as an example to strike terror into tyrants, and to give courage and hope to insulted and oppressed nations.

"For the attainment of these great ends, it is necessary that we should not only be unanimous, but a zealous, an ardent, and unconquerable people; that we should consider the public safety as the chief interest of every individual; that every man should deem the sacrifice of his fortune and his life to his country as nothing more than his duty; that no man should murmur at any exertions or privations which this awful crisis may impose upon him; that we should regard faintness or languor in the common cause as the basest treachery; that we should go into the field with an unshaken resolution to conquer or to die; and that we should look upon nothing as a calamity compared with the subjugation of our country.

"We have most sacred duties to perform; we have most invaluable blessings to preserve; we have to gain glory and safety, or to incur indelible disgrace, and to fall into irretrievable ruin. Upon our efforts will depend the triumph of liberty over despotism, of national independence over projects of universal empire, and, finally, of civilization itself over barbarism.

"At such a moment we deem it our duty solemnly to bind ourselves to each other, and to our countrymen, in the most sacred manner, that we will employ all our exertions to rouse the spirit, and to assist the resources of the kingdom; that we will be ready with our services of every sort, and on every occasion, in its defence; and that we will rather perish together than live to see the honour of the British name tarnished, or that noble inheritance of greatness, glory, and liberty destroyed, which has descended to us from our forefathers, and which we are determined to transmit to our posterity.

"JACOB BOSANQUET, Chairman."

The address of the county of York is another specimen of that species of eloquence, which could only be expected from an assembly of Britons meeting to assert and vindicate their title to the

freedom, security, and happiness they enjoy, under a king who is the father of his people, and a constitution which is the glory of our own country and the admiration of the world.

"We, your Majesty's loyal and faithful subjects, the nobility, clergy, gentry, yeomanry, freeholders, and other inhabitants of the county of York, feel it to be one of our proudest privileges, as well as our most sacred duty, in this hour of danger, to approach your majesty's throne with the emphatic assurance of our unshaken attachment to your royal person, and of our most ardent and entire devotion to the constitution delivered to us by our forefathers: what they established with their blood, with our blood we will defend.

"We have heard with astonishment, indeed, but without dismay, the ferocious threats of an insolent and unprincipled enemy. We know his delirious energies, his blasphemous self-confidence, and his implacable malignity; but with a firm trust in God and our own exertions, we set them all at defiance. And we beg to be accepted to the amplest extent of our professions, when we here solemnly pledge ourselves, by every scene and monument of English glory, to conquer or to perish with our country.

"Such, Sire, in this awful crisis, is our most deliberate, unanimous, and inflexible resolve."

The following Poem is taken from the Loyalist.

"At length the hour is come! The storm no more
With distant fury sweeps a foreign shore,
But proudly swell'd with prostrate Europe's spoil,
Bends its dread march to Britain's favour'd isle.
At length the hour is come!—full many a year
Hath rescued Freedom found a shelter here;
And meek Religion in her shrine ador'd,
Smil'd at the vengeance of an atheist's sword;
And, yet, her smiles shall bless each grateful son,
Though deep and gloomy rolls the tempest on.
Hark! from the centre of our sea-girt land
Bursts the loud shout of Britain's patriot band.*

* Addresses and declarations of loyalty from all quarters.

Ten thousand voices swell the choral strain,
And waft the sound from Shetland to the
main.

Around the throne, where, stamp'd in ancient
fame,

Lives the bright record of an Alfred's name,
And kindred virtues yet triumphant shine,

How rush the proudest of the British line!

The generous guardians of a charge so high,

Point their bold arms exulting to the sky,

And, link'd in valour, round their monarch
move,

A living bulwark to the king they love.

Before those altars, that, in gentler days,

Have heard the sounds of penitence and
praise,

Religion's champions press in firm array,

Bare their bold breasts, and wish the destin'd
day,

To guard those shrines their impious foes
deride,

A cross their banner, and high heaven their
guide.

Above, around, where'er the billows roll,

The kindling ardour pours through every
soul;

Ten thousand thousand† catch the spreading
fire,

Swains from their lord, and children from
their sire.

Then, come the destin'd hour; we fear no
more,

Though Europe's ruins thunder on our shore;
No common thoughts these awful scenes re-
quire,

No common thoughts our swelling hearts in-
spire:

Whate'er the ties we own, the joys we feel,

As prompt our ardour, and as firm our zeal:

So, when the hour to instant glory calls,

And the big cannon roars along our walls,

O'er each bold band some guardian power
shall wave

Her sacred sign, to animate the brave;

Religion here her sevenfold ægis raise,

There panting Honour sound the trump of
praise;

Along the ranks shall patriot Virtue move,

And faithful Loyalty, and social Love;

While, as the squadrons march in deep array,

Indignant Vengeance chides their long de-
lay;

High on their centre shakes his wasteful
spear,

Stalks on their front, and thunders on their
rear.

Hail, Albion! fairest daughter of the seas,
Where health and plenty court the western
breeze;

Where nobler youths the smiling valleys
trace,

And brighter maids the velvet meadows
grace;

Where, but to thee, shall rescued Freedom
fly

From the rude grasp of spreading tyranny?

Where, but to thee, whom circling oceans
bound,

And waft the treasures form the world
around?

For thee the pearls in Ophir's mountains
shine,

For thee wealth sparkles in each Indian mine;

To thee each nation turns with anxious fear,

And sees her hopes, her safety treasur'd here.

What though incens'd the fierce invader
come,

Gorg'd with the spoil of Egypt and of Rome,
And, drunk with grandeur, grasp imperial

sway,

Blind as the tiger bounding on his prey:

Fear not: though trembling millions round
thee groan,

'Tis heaven that makes Britannia's cause her
own:

Tears from the conqueror's hand his impious
rod,

"And smites the spoiler that blasphem'd his
God."

J. B.

WE insert the following letter on the
subject of duelling, that we may have
an opportunity of fully and fairly
meeting the strongest arguments
which can be alleged in favour of that
practice.

To the Editor of the Christian Observer.

I PERCEIVE from one of your late num-
bers, that you agree with most reli-
gious persons in reprobating univer-
sally the practice of duelling. But
permit me to state the circumstances
of my case. I am an officer in the
———regiment of foot, but have
never seen foreign service, nor, un-
less the invasion of this country should
be effected, do I foresee any oppor-
tunity of distinguishing myself. My
brother officers at present generally
respect and esteem me; for my con-
duct, though manly, has always been,
I think, inoffensive. Notwithstand-
ing my earnest endeavour to avoid
quarrels, it is yet possible I may re-
ceive a challenge. The consequence
of refusing it would be that, the next
day on the parade, every face that
was wont to greet me with joy would
be coldly turned away from my salu-
tation, and nothing would await me at
mess but the silent disdain of all. Now

† The population of this island is said to be
about ten millions.

from whatever considerations some persons may be enabled to bear the loss of friends, and the contempt of men, no one will deny them to be serious evils; indeed so deeply do they wound our natural feelings, that very many would, and do, prefer death to them. But besides the ignominy, it is well understood that those who should subject themselves to the imputation of cowardice by refusing a challenge, would shortly have it signified to them that his Majesty had no further occasion for their services. Now suppose, that to avoid certain disgrace and poverty, I consent to meet my adversary, with my heart free from every emotion of malice or revenge, and determined not to do him the least injury, you would still pronounce my conduct unlawful. But when a merchant, to increase his fortune, encounters every variety of danger from the seas, from pestilential climates, from extremes of heat and cold; or when a man, urged by philosophic curiosity, traverses distant regions, beset with wild beasts and savages, you affirm such conduct to be at least lawful, if not commendable. Yet wherein does either of these cases (the former, if you please, for it is the stronger of the two,) differ from mine, that you discriminate so widely between us, in the sentence you give? He endangers his life, to amass a fortune? I expose mine, to preserve a competency. By declining danger, there is no certainty of his not attaining prosperity and honour; whereas it is morally certain I should become both poor and infamous.

If it be said that the risk is less in his case than in mine, experience proves the reverse: but, moreover, from this way of considering the matter, it would follow, that men are to be guided by the calculation of probabilities, a principle which, when applied to ethics, I believe you discountenance.

MILES.

We must acknowledge that, in the above letter, our correspondent Miles brings before us an important subject

in an interesting manner. To regard ignominy, poverty, and dismissal from military service as inevitable consequences of refusing a challenge, is a strong assumption. But let the assumption be granted in its fullest extent.

It is necessary, in the first place, distinctly to observe, that, in the investigation of a point of duty, we are ever to beware of confounding the distressing consequences which may ensue from a particular line of conduct, with the binding principle by which our conduct is to be decided. The consequences loudly claim our sympathy and kindness on behalf of the sufferer; but they alter not the nature of religious obligation.

The question, therefore, respecting duelling is not "What shall I suffer, if I refuse a challenge?" but "Can I with a safe conscience accept a challenge?" On the latter question, it is surely impossible for a considerate man to doubt. What if the scriptures had left duelling indifferent? The law of the land would still be decisive. The law of the land prohibits duelling. What if the law were hard and unwise? Are you at liberty to disobey an existing law, because you deem it hard and unwise? Is this to be a good subject? Is this to "submit yourself to every ordinance of man for the Lord's sake?"

But have the scriptures left duelling indifferent? Do not they prohibit murder? What is murder, but to take away life unlawfully? Is the motive, in which the guilt resides, less murderous, because the sword or the bullet misses its aim? But, though you meet your adversary, it is with a "heart free from every emotion of malice and revenge, and determined not to do him the least injury." Be it so. But are you less responsible for your own life than for his? Have you a right to throw it away? Have you a right deliberately to expose it to his unlawful attack? If to take away life unlawfully be murder; is it not murder unlawfully to take away your own life? If you unlawfully expose your life to the discharge of a pistol, is it morally of essential difference

whether you pull the trigger by another person's hand or by your own?

When the merchant encounters the hazards of seas and climates in the justifiable pursuits of commerce; when a Major Houghton or a Mr. Park exposes himself to lions and savages for the purpose of acquiring knowledge, ultimately to be turned to the benefit of the country which employs him, and of the regions which he explores; with such objects and motives the occupation is in each case lawful. The risks inseparable from a lawful occupation are also lawful. When the duellist can prove his occupation lawful; then, and not till then, will he be entitled to the advantage of the analogy.

For us Jesus Christ voluntarily endured poverty, ignominy, and death. If we refuse to endure poverty, ignominy, and, if need be, death itself, for his sake, are we his followers? In primitive times his followers "rejoiced that they were counted worthy to suffer shame for his name," (Acts

v. 41.) They "took joyfully the spoiling of their goods," (Heb. x. 34.) They proved themselves his servants "in much patience, in afflictions, in necessities, in distresses, by dishonour, by evil report," (2 Cor. vi. 4—8;) being "made a spectacle unto the world, as the filth of the world, and the off-scouring of all things." (1 Cor. iv. 9—13.)

Those who are called to make large sacrifices for the sake of Christian principle, and perseveringly obey the call, let us cherish and respect as they deserve. But shall we account them, shall they account themselves, unhappy? What saith the apostle? "But and if ye suffer for righteousness' sake, *happy* are ye." (1 Pet. iii. 12.) What saith Jesus Christ? *Blessed* are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. *Rejoice, and be exceeding glad; for great is your reward in heaven.*" (Matt. v. 11, 12.)

REVIEW OF NEW PUBLICATIONS.

CXI. *A Charge delivered to the Clergy of the Diocese of Lincoln, at the Triennial Visitation of that Diocese in May and June 1803.* By GEORGE PRETYMAN, D D. F. R. S. Lord Bishop of Lincoln. 4to. pp. 26.

DISCUSSIONS on the Calvinism of the Church of England, have taken place at different periods of time, since the framing of the famous Lambeth Articles down to the present day. Indeed, the controversy has lately acquired new animation and additional importance by the writings of Mr. Overton, Mr. Daubeny, Dr. Kipling, Academicus, the Bishop of Lincoln, and Presbyter, with many subsidiary advocates, all of whom appear in earnest to bring the question to a final issue: yet, while each disputant seems to gain more or less from his opponent, the main point still remains undecided. The learned author of the Charge had, in his *Elements of Christian Theology*, maintained that the Church of England is Anti-calvinistic, by which we supposed he meant, that her doc-

trines are Arminian: but in the work now before us, he contends, "that our articles and liturgy do not exactly correspond with the sentiments of any of the eminent reformers upon the continent, or with the creeds of any of the Protestant Churches which are there established. Our Church," says he, "is not Lutheran, it is not Calvinistic, it is not Arminian, it is scriptural. It is built upon the Apostles and Prophets, Jesus Christ himself being the chief corner stone." (p. 23.)

With these sentiments we do most cordially agree. The founders of our Church, in framing articles of doctrine, or articles of discipline, were not swayed by the reputation or authority of any reformer on the continent: they drew from the pure and original sources of Christian knowledge those tenets, the truth of which they attested with their blood. But in asserting the independency of our Church we do not contend for its singularity, nor do we pretend to reject

all those opinions which have been maintained by different divisions of the reformed Churches. There are many doctrines contained in the confession of Augsburg, in the institutions of Calvin, nay, in the Catechism of the Council of Trent, which are to be found in the articles, homilies, and liturgy of the Church of England; we do not, therefore, dissent from all that Calvin taught, but only from such peculiarities or novelties as do not appear to be supported by the plain evidence of the sacred writings. We accordingly conceive, that when the Bishop of Lincoln denies our Church to be Calvinistic or Lutheran, his assertion is designed to be qualified with some such limitations as we have now proposed.

The learned prelate begins his charge by complaining that,

"It is now not only maintained that the doctrines of Calvinism are founded in scripture, but it is also asserted, that they only who hold those doctrines have any claim to be considered as true members of the Church of England." (p. 1.)

That these things have been said, and attempted to be proved, cannot be denied; but with what wisdom the cause of Calvinism has been identified with the cause of evangelical truth, as taught by our venerable reformers, we cannot discern; since all that would be incumbent upon any minister of the establishment to prove is this, that certain doctrines preached or published do or do not agree with the articles, homilies, and liturgy: whether they accord with the tenets of Mr. Calvin or not, is a question foreign to the purpose. But if it has been demonstrated, that the writings and sermons of many of the clergy are directly at variance with the "faith they professed at the time of their ordination," according to the plain, obvious, and literal meaning of the test of their faith, certainly these clergymen are bound, as men of integrity, either to reform their doctrine, to refute their antagonists, or to leave a Church, whose tenets they have abandoned.*

* In this sentiment we have the explicit sanction of his Lordship, as may be seen by

We do not quite understand his Lordship's meaning when he says, "The regular clergy, who explain scripture in another sense, or who support a different interpretation of our liturgy and articles, are represented as not preaching the Gospel of Christ." According to this representation of things, "the *regular* clergy" have their peculiar mode of interpreting the scriptures, &c. and somebody, we are not informed, who follows another mode of interpretation. Does his Lordship mean, that no *regular* clergyman interprets the scriptures, &c. in the calvinistic sense? The Bishop of Lincoln is too well informed of the state of religion in England not to know, that a considerable number of pious, zealous, and learned men among the regular clergy, do, at this day, actually interpret the scriptures, articles, and homilies in the sense so obnoxious to his Lordship; and that there exists no necessary connexion between calvinism and irregularity. His Lordship, indeed, admits (p. 24.) "that many Calvinists have been pious and excellent men," and "that there are in these days many zealous Christians, both among the clergy and laity of that persuasion, who would be among the first to deplore any evil which might befall our constitution in Church or State."

The learned prelate, declining a discussion of the whole calvinistic system, contents himself with "submitting a few observations upon the important doctrine of universal redemption; since, if it can be proved that God has enabled every individual born into the world, to attain salvation through the merits of Christ, it will be a complete refutation of all the peculiar tenets of Calvinism." (p. 2.) We are persuaded, that no man, acquainted with the Calvinistic controversy, can read this quotation without feeling some surprise. The doctrine of *universal* or *general redemption* is unquestionably contained in the sacred scriptures, and is taught in the articles, homilies, and liturgy of our

referring to an extract from his Elements of Theology in our first volume, page 239.

Church; but his Lordship must know that it has likewise been maintained by many of our greatest divines, of whose Calvinism he can entertain no doubt. The Irish articles of religion, compiled in the reign of James I. are most explicitly Calvinistic, having the Lambeth articles incorporated into them; now it is well known, that they were digested and reduced into form principally by the labours of the learned Usher; yet this eminent prelate maintained, most unequivocally, the doctrine of general redemption. The English divines who attended the Synod of Dort, and assented to the tenets of predestination and the divine decrees, as taught by Calvin, nevertheless contended for the doctrine in question. And not to multiply authorities on so plain a subject, many of the most learned among the Puritans, who agreed with Calvin in matters of discipline, as well as in the tenets of predestination, were, nevertheless, strenuous advocates for the doctrine of general redemption. Upon this point, we believe, his Lordship will meet with few opponents among those whom he may call Calvinistic clergymen; few among the more learned and respectable, who will deny that "Christ made a full satisfaction and complete atonement for the sins of the whole world.†"

† Nay, Calvin himself in commenting on Rom. v. 18, admits that *Christ suffered for the sins of the whole world, and is offered indiscriminately to all men by the goodness of God*. And we believe, that among our English divines of the present day, who incline to the views of that reformer, there are few who do not adopt the language of our Church upon this point. In a sermon now before us, written by the Rev. Thomas Scott, late chaplain of the Lock Hospital, in which he endeavours to prove, that the doctrines of election and final perseverance are scriptural, and that they consist with exhortatory and practical preaching, and conduce to holiness of life, we find the following passage. "But what is the general purport of this commission (viz. Christ's)? Let us hear the word of God: 'this is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners.' 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved.' 'His blood is

If then the fact be as we have stated it, and it cannot be easily refuted, it may be asked, against whom is the Bishop of Lincoln contending? His elaborate defence of universal redemption, which was to overturn the foundations of Calvinism, as held by the clergy of the established Church, is, as we have seen, by no means likely to produce that effect.

The charge brought against a considerable proportion of the regular clergy, for not "preaching the Gospel of Christ," has no reference to their not inculcating the doctrines of absolute predestination and particular redemption: there is no necessary connexion in the mind, even of any sober Calvinist, between those tenets and the evangelical doctrines which are considered as essential to salvation. Does a minister insist on the doctrines of human depravity and salvation by grace? Does he point to Christ Jesus, and him crucified, as the only Saviour of sinners, and the only refuge from deserved wrath; and to the Holy Ghost as the only sanctifier of the people of God? Does he inculcate the necessity of repentance from dead works; of faith in the atoning blood of Christ; of a renewal of the heart to holiness after the

the propitiation for our sins, and not for ours only, but for the sins of the whole world.' He then proceeds to observe, "For my part, I dare not use any arts of criticism to narrow the obvious sense of these and similar texts; and as I hope this day, previously to receiving and administering the Lord's Supper, to use the following terms in solemn prayer, Christ 'by his own oblation of himself once offered, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world;' I would no more contradict this solemn profession from the pulpit than I would preach against the seventeenth article respecting predestination. The compilers of our liturgy evidently thought both true, and consistent with each other; and I am happy to coincide in sentiment with these venerable characters." (Mr. Scott's Sermon, p. 7, 8. Third Edition.) Now let it be observed, that it is not our purpose to vindicate the consistency of Mr. Scott, in holding at the same time, the doctrine of election as held by Calvin and that of general redemption, or to decide whether he is right in attributing similar views to our reformers; but merely to prove the fact, that many who agree with Calvin on the subject of predestination, do, nevertheless, contend for the doctrine of general redemption.

image of God ; and of a supreme love to God issuing in uniform, cheerful, and universal obedience to his commandments ? Does he from these premises, clearly and unequivocally maintained, deduce the obligation of Christians to lead lives of faith in the Son of God ; to cultivate all those holy, heavenly, and devout affections, and to perform all those civil, social, and relative duties which are required, either by the precepts or the spirit of the Gospel ? Does he enforce the various obligations of christianity by their proper motives and sanctions, speaking as a dying man to dying men, earnestly and affectionately urging them to flee from the wrath to come, and to attend to the things which belong to their peace ? Does he shew a real solicitude for the spiritual welfare of his flock, assiduously watching over them as one who must give account, and framing his conduct and conversation, as well as his public discourses, according to the Gospel ? Then, whatever be the sentiments of such an one with respect to the Calvinistic controversy, he is an *evangelical minister* of the same school with the apostles of old ; he is a true son of the Church of England, imbued with the spirit of our first reformers ; and by whatever name he may be called, or whatever success may attend his labours, “yet surely his judgment is with the Lord, and his reward with his God.”

On the other hand, whoever either partially, faintly, or superficially exhibits any of these grand and essential truths : whoever either loses sight of them entirely, or when he brings them into view, treats them as mere incidental appendages instead of necessary and indispensable parts of vital christianity—whatever be his name either assumed or imposed, whatever be his claims or professions, he is not a true minister of the Gospel, nor a true son of the Church of England : he can have no just title to be denominated *evangelical*. We have dwelt the longer upon this point, because the generality of people, under the influence of misrepresentation, have been taught to confound evangelical preaching with the inculcation of the doctrines of absolute prede-

termination and particular redemption, with which they have no necessary affinity whatever : on the contrary it is too well known, (and it is fully acknowledged by many Calvinists,) that men imbued with supra-lapsarian principles may so preach them as to corrupt and subvert the Gospel of Christ.

When the Bishop of Lincoln contends, that neither in the articles, liturgy, nor homilies, do any of the peculiar doctrines of Calvin occur ; we wish he had more distinctly specified what he conceives the peculiar doctrines of Calvin to be. In speaking of the Book of Common Prayer he observes, indeed, that

“Redemption is never declared to be irrespectively partial ; human co-operation is never excluded where the influence of the spirit is mentioned ; divine grace is never considered as irresistible or indefectible : good works are never represented as unnecessary to salvation ; and sensible impulses of the spirit are no where acknowledged in our liturgy.”

We presume that the learned prelate meant it to be understood, that the converse of these declarations may be predicated of Calvinism ; if so, his Lordship has, without doubt, misapprehended the opinions of Calvin and of his followers. The two last clauses of the above sentence, we will venture to say, have no more antithetic relation to Calvinism than to any other set of opinions whatsoever. “That good works are unnecessary to salvation” is downright Antinomianism ; which is so far from receiving countenance from the writings of Calvin ; from the confession of faith of the Church of Scotland or of any other undeniably Calvinistic Church, that the direct converse of the proposition is expressly asserted by them all. Good works are strenuously and uniformly affirmed by them to be absolutely, essentially, and unequivocally, necessary to salvation.

Again—“Sensible impulses of the spirit” have no necessary connection with Calvinism ; on the contrary, it must be well known to his Lordship, that the principal assertors of such enthusiastic notions, in this country, are the Wesleyan Methodists and the Quakers, to both of whom the Calvinistic opinions are as obnoxious as they seem

to be to his Lordship. The Calvinistic Methodists are also, in some degree, infected with the same unscriptural views on this subject, but neither so generally, nor so deeply, as the others. Certainly few, if any, of the clergy, whom his Lordship would consider as Calvinistic, hold the reality of these impulses; and we might refer to the writings of some amongst them for able refutations of such vain pretences. (See *Christian Observer*, Vol. I. p. 590.)

Our object, we repeat, is not to decide the main question, whether Calvinism is consistent or not with the scriptures and the articles of our Church, but to do an act of common justice in removing the misconceptions to which the warmth of party zeal, or the misrepresentations arising from superficial or narrow views of the subject, have given birth. In vindicating Calvinism from these misconceptions, we wish to be understood as looking with the learned and discriminating Bishop of St. Asaph,* "only to Calvinism, such as the venerable Calvin himself would have owned, and not as enriched and embellished with the extravagances" of such later visionaries as Dr. Crisp or William Huntington.

As a specimen of the Bishop of Lincoln's mode of reasoning on the subject he has chosen, we have selected the following commentary on a part of our Church Catechism.

"After the creed is rehearsed follow this question and answer, 'What dost thou chiefly learn in these articles of thy belief? First, I learn to believe in God the Father, who hath made me and all the world; secondly, in God the Son, who hath redeemed me and all mankind; thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God.' In the first part of this answer, the Father is said to have made all the world, all things animate and inanimate, visible and invisible; in the second part, Christ is said to have redeemed all mankind, that is, the whole human species; in the third part, the Holy Ghost is said to sanctify all the elect people of God, that is, all who will inherit eternal happiness. The three expressions applied respectively to the Father, the Son, and the Holy Ghost, are 'all the world,' 'all mankind,' 'all the elect:—' all the world comprehends the whole creation; 'all mankind' is less extensive, and includes only the rational part of

the world; 'all the elect' is again more confined, and includes only that part of mankind who will be saved. The expression that 'Christ redeemed all mankind,' is of itself sufficiently clear; but, when put in contradistinction to the elect, whom the Holy Ghost sanctifies, it seems impossible to doubt its meaning; it can signify only that Christ died to procure redemption for the whole human race, to enable every individual descendant of Adam, to attain eternal happiness; but, as many neglect this great salvation, those who accept it are called the elect people of God, as they alone profit by the gracious offer of our heavenly Father.* This passage of our catechism proves, incontrovertibly, that our Church is not Calvinistic. The Calvinist maintains, that 'Christ redeemed only the elect;' but every member of our Church is taught, before he takes upon himself his baptismal vow, 'that Christ redeemed all mankind.' The Calvinist says, 'I believe in God the Son, who hath redeemed me and the elect people of God.' Our Catechumen says, 'I believe in God the Son, who hath redeemed me and all mankind.' These two propositions cannot be reconciled." (p. 19, 20.)

Now, in this quotation, the learned prelate has put words into the mouth of a Calvinist, which we apprehend no sober Calvinist would utter. "The Calvinist says, I believe in God the Son, who hath redeemed me and the elect people of God." But in order to make this declaration fairly and with integrity, the Calvinist must believe that he is actually one of the elect; and every child who repeats it, must have the same persuasion, or he utters words without having ideas annexed to them. To impose, therefore, a confident belief of his own election on every child who learns a catechism, is, we believe, an instance of presump-

* It is remarkable, that the view which the Bishop of Lincoln has taken of the subject in this place, exactly coincides with that given by Mr. Scott in the sermon already quoted. "It will appear," he says (p. 8.), "that none but the elect can eventually be benefitted by the death of Christ," and in a note, after quoting the very same passage from the catechism which his Lordship makes the ground of his remarks, he observes, "Here *election* is supposed to be connected immediately with *sanctification*, not with *redemption*; and this appears to me, most evidently the scriptural way of stating the subject;" and after quoting the second and thirty-first articles, he adds, "Hence it appears that this was the *deliberate judgment* of our venerable reformers, and that it is the *standard doctrine* of our established Church."

* In his Charge for 1800.

tion and folly not justly chargeable on the followers of Calvin.

The Bishop of Lincoln interprets that expression, "who sanctifieth me and all the elect people of God," as implying, that those who accept the salvation procured by our Saviour are called the elect people of God. (p. 19, 20.) To accept the salvation procured by Jesus Christ, is a phrase equivalent to believing in Christ, and we suppose the learned prelate intended that it should be understood in that sense. But if to be a believer, and to be an elect person, be synonymous terms, "including only that part of mankind *who will be saved*," (p. 19.) then every believer will persevere in the faith, and his Lordship is found among those who teach the inamissibility of grace. But not to make a Calvinist of his Lordship in spite of himself, we will suppose, that by an elect person he means one who has "profited by the gracious offer of our heavenly Father;" his acceptance of the salvation offered in the Gospel being the cause of his election. On this person, thus qualified, is bestowed the sanctifying influences of the Holy Spirit; or, in other words, when a man has repented and turned to God, and accepted the gracious offer made in the Gospel, he is then elected in order to be sanctified.

We are far from imputing Pelagian tenets to the Bishop of Lincoln, yet we cannot but regret that his Lordship has not explicitly told us, whether grace be given before faith, or after the exercise of it. If the existence of faith results from the operation of the spirit of God on the heart of a sinner, then grace is bestowed before the subject is a believer, and it is the efficient cause of his believing acceptance of Christ and salvation; but if grace be only given to those who are actually in a state of salvation, then some of the principal virtues of the Christian character are produced without the agency of the Holy Spirit.

The several arguments adduced by the author of the Charge to prove that the doctrine of general redemption is agreeable to the scriptures, and to the articles, homilies, and liturgy of the

Church of England, are such as have been urged again and again by those who have treated on the same subject; and as we do not dissent from, but cordially agree in, the general conclusion, it is not necessary to examine into the validity of all that his Lordship has urged in support of this tenet.

We have been more particular in our review of the work before us, and more careful in pointing out what appeared to us the misconceptions of its author, because the authority of the Bishop of Lincoln will naturally stand high with the public. We cannot, however, conclude without expressing some concern, that his Lordship should have employed *all* the pages of his Charge in combating a supposed peculiarity of Calvin, under a mistaken persuasion that the generality of the clergy, whom he styles evangelical, are the teachers and defenders of it; while it is too evident, that there exist within the Church evils of a far wider extent, and more pernicious influence, which justly call for episcopal animadversion. If it be important to guard the clergy against erroneous opinions, it is not less important to teach them the true nature and genius of the Gospel. We greatly doubt, whether a single clergyman, who heard the Bishop of Lincoln's Charge delivered, will contend that the doctrine of partial redemption is contained in the scriptures, in the articles, homilies, and liturgy; but there is reason to fear, lest many of those, of whose mode of interpreting the records of our faith his Lordship thinks favourably, should, in their zeal to avoid the imputation, or oppose the progress of Calvinism, suppress or controvert some of the most essential truths of christianity, merely because they are strenuously inculcated by those whom his Lordship, misunderstanding their tenets, has rendered odious by affixing to them the appellation of Calvinists.

CXI *Essays on some select Parts of the Liturgy of the Church of England; being the Substance of a Course of Lectures delivered in the Parish Church of St. Werburgh, Bristol.* By THOMAS T. BIDDULPH, A. M.

Third Edition. 12mo. 3s 6d pp 339 Matthews and Dilly, London; Bulgin, Bristol; Hazard, Bath.

MANY arguments have heretofore been produced to prove the advantage which attends the providing a pre-composed form of devotion, for the exercise of congregational worship. If these arguments be valid, when applied to the abstract question of the expediency of forms in general; their force must be very much augmented, when applied to that pre-eminent set of public services with which the Church of England is favoured.

It is to be more than feared, that a large part of the professed members of the Church have a very inadequate perception of the excellences which our liturgy possesses, and of the unrivalled merits by which it is distinguished; and that from this, and other concurrent causes, they lose the edification with which it is pregnant. Some, through ignorance, and the insufficiency of their understanding, cannot of themselves attain a clear comprehension of its meaning; many, though not deficient in ability, through inattention and inconsiderateness, remain in nearly equal, but far more discreditable, ignorance: while not a small number of those, who understand the letter of the Liturgy, and even admire its construction and contents, are unaffected, during its rehearsal, with those feelings which it is intended to express and calculated to inspire.

He, therefore, who labours to enable the ignorant to comprehend the Liturgy, to persuade the careless to examine it, and to awaken and stimulate the formalist to feel it, certainly undertakes a very necessary work, and deserves great commendation. He does honour to the Church, by exemplifying one of its greatest excellences; and confers an important benefit upon its members, by furnishing them with the means of increasing both the rationality and spirituality of their devotions: for from the perusal of such essays as those before us, the Church of England worshipper will be led to understand more clearly, and to

feel more sensibly, the purport of the services in the celebration of which he engages.

These essays were made the subject of a detailed critical discussion by the British Critic soon after their original publication, and their merits received a very honourable testimony from that review. Such, however, is the importance of their object, and the ability with which that object is pursued by their author, that we are anxious to introduce and recommend them to those of our readers, who may not be already acquainted with them.

It has already appeared from the title page, that only some "select parts" of the liturgy are discussed in the volume before us. That the selection has been judiciously made, and comprehends those parts which are of the most immediate importance, will be evident from the following enumeration of the respective subjects of each of the twelve essays.—1. The Prefatory Sentences.—2. The Exhortation.—3. The Confession.—4. The Absolution.—5. The Psalms, Lessons, Epistles, and Gospels.—6. The Apostle's Creed.—7. The Second Collect at Morning Service for Peace.—8. The Third Collect at Morning Prayer for Grace.—9. The Prayer for the King's Majesty.—10. The Prayer for the Clergy and People.—11. The Prayer for all Conditions of Men.—12. The General Thanksgiving.

As a specimen of the style in which these essays are composed, and as a proof of the justice of the approbation with which we have mentioned them, we extract the following explanatory comment on the prayer for the King's Majesty.

"O Lord our heavenly Father, high and mighty, &c. &c.

"We here with singular propriety address ourselves to God as 'our heavenly Father,' because to his parental goodness we owe the existence of civil government, and all the inestimable blessings which are connected with it; and, in an especial manner, that excellent form thereof under which we live, and every virtue which adorns the bosom of our present sovereign. If we employ a moment in making a comparison between the constitution of our favoured land, and the various unhappy systems of government that prevail in many other countries; if we compare the character

of our most gracious king with that of multitudes both of his predecessors and cotemporaries who have worn a crown, we shall perceive the propriety of acknowledging God's fatherly goodness in appointing this distinguished spot for the land of our nativity and the place of our residence. It is an established maxim that the less is blessed of the greater; and, therefore, in the act of supplication for an earthly monarch, we properly consider him, before whose footstool we bow, as 'high and mighty, King of Kings, and Lord of Lords,' from whom magistrates derive their authority, and to whose bar they are amenable as much as the meanest of their subjects. His eye beholds 'all the dwellers upon earth,' regarding the necessities and the practices both of rulers and their people.

"Before this King of Kings, who is higher than the highest in dignity, and mightier than the mightiest in power, we humbly and devoutly bend the knee; beseeching him to 'behold with his favour our most gracious sovereign Lord King George:' for a crown and a sceptre without the favour of God, can only make the possessor more miserable than other men. In whatever station man is placed, the favour of God is essential to his happiness. On this solid basis the inward peace of the mind is entirely founded; and without it every outward circumstance of grandeur or prosperity is attended with a curse. The favour of God is essentially necessary for our king, because the peace of his throne, the wisdom of his senate, the efficacy of his measures, the success of his armies, and the welfare of his people, are inseparably connected with it.

"Since God manifests his favour chiefly by the communication of his Holy Spirit, we go on to pray that the bosom of our beloved king may be replenished therewith: for as no persons can 'incline to God's will and walk in his way,' except they be taught and influenced by divine grace, so those, who are placed in stations of preeminence, particularly need that inestimable benefit in a more than ordinary measure. Their duties are more difficult, their temptations more numerous, and their conduct is of more consequence.

"And that he may be qualified for the functions of his high and important office, we further request on his behalf, that God would 'endue him plenteously with heavenly gifts.' All the graces of the Christian character are gifts from heaven, and such, in an especial manner, are those important endowments of the mind, which are essential to the character of a wise and good governor. We pray for the continuance of his life, health, and prosperity; and surely, if we duly consider our present circumstances, we shall clearly perceive the indispensable obligations which lie on us, arising both from our interest and our duty, heartily to join in these petitions, and moreover to add, 'strengthen him that he may vanquish and overcome all his enemies;' for, though a Christian is a friend to peace and a lover of concord, yet, since wars will una-

voidably exist, so long as infidelity and rebellion against God continue in the world, both the scriptures and the great law of self-preservation authorize and oblige us to pray to him, 'whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; that he would save and deliver us (our king and country, our lives and possessions) from the hands of our enemies; that he would abate their pride, assuage their malice, and confound their devices; that we, being armed with his defence, may be preserved evermore from all perils to glorify him, who is the only giver of all victory, through the merits of Jesus Christ our Lord. Amen.'

"Finally, we pray that 'after this life' our monarch 'may attain everlasting joy and felicity;' for, though we consider his life as a signal favour from God, we know that the time must come (but if it be consistent with the divine will, may it long be deferred) when he must submit to the common lot of humanity, and appear before his Lord and ours. Therefore, if we love his person, and are thankful for his government, we shall pray for his final happiness, that he may exchange the crown of gold for a crown of glory, and the sceptre of temporal dominion for the palm of everlasting joy and triumph; that he who governs, and we who obey, may finally rejoice together in the kingdom of God. And as there is but one way of salvation either for kings or subjects, we supplicate these mercies 'through Jesus Christ our Lord.' Reader, this is your only plea before the throne of God. Go, use it for yourself, your king, and your country; and may the King of Kings and Lord of Lords hear and answer from heaven, his dwelling place! Amen." (p. 255-259)

We would avail ourselves of the opportunity, which the review of these essays affords us, of suggesting to those clergymen, by whose perusal our work is honoured, that wherever it has not been already done, a series of explanatory and practical lectures on the liturgy of our Church is a work of expedience, and one, from the attentive execution of which, many and great advantages might be expected. The liturgy, as we have already observed, presents one of the distinguishing excellences by which the established Church of this kingdom is recommended; but this excellence must be discerned, before it can attract. The conscientious minister of the Church will, therefore, make no inconsiderable provision for training up and confirming sound members of her communion, who makes plain to the understanding of his hearers, and recommends to their

rational approbation, the services which the Church provides for the celebration of public worship. It is undeniably important that the congregation should understand the meaning, and feel the force, of what they so frequently hear and repeat—what is designed to be an exercise of rational piety, and a means of growth in grace and in the knowledge of Jesus Christ. It will not be apprehended by any one, who is at all acquainted with our liturgy, that while a minister is commenting on its contents he will be led to neglect or forego any of the general purposes of preaching. The doctrines of Christianity are so universally diffused through the whole of the services of our Church, and so inextricably interwoven with the whole of their texture, that a competent discussion of only those portions which are in daily use, would comprise all the truths which are important to be believed, and a delineation of almost every duty which belongs to the system of Christian morality; and would exemplify the nature and requisites of devotion, in all its branches of petition, confession, deprecation, praise, and thanksgiving. In short, it would afford an opportunity of saying almost every thing which a minister of the Gospel ought to teach, and which a hearer of the Gospel ought to learn. But for the sake of requisite brevity, we must forbear the further prosecution of this subject. It is, we confess, a favourite one with us, and we feel inclined to prolong the discussion; but we are aware that the persons, for whose consideration the foregoing remarks are particularly intended, are abundantly able to pursue the subject which we have thus briefly suggested; and that if it be considered with the attention it demands, they will need no aid to enable them to discern the expedience of the measure we have recommended, and no persuasion to dispose them to adopt it.

CXIII. *An Inquiry into the Necessity, Nature, and Evidences of revealed Religion.* By THOMAS ROBINSON, A. M. Rector of Ruan Minor, Cornwall. London, Baldwin. 1803.

It has lately been asserted,* that "the

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more intelligent teachers of religion, in both parts of the united kingdom, supinely suffer things to take their course, without exerting one effort to stem the torrent of infidelity which threatens to overwhelm us." The work before us is one among the many proofs, which might be adduced, of the groundlessness of this assertion.

The subjects which Mr. Robinson has investigated are among the number of those which, though often discussed, will bear, and deserve still further discussion. On these subjects it would be unreasonable to expect, and absurd to wish for, much novelty of discovery or remark. As in every case we should regulate our judgment of what has been done, by the consideration of what could be done; we may justly approve the volume in our hands, as executed with ability, and calculated to be useful; although it contains but little of which the substance has not been anticipated by some one of the many writers, who have preceded Mr. Robinson in the inquiry which he has pursued.

As a summary account of the contents of this volume may be acceptable to our readers, and may contribute to our purpose of recommending it to their perusal, we present them with the following statement.

Mr. Robinson first shews the necessity of our knowing the will of God, the means of ascertaining it, and the inadequacy of reason alone to this great end. He then demonstrates the necessity of a divine revelation, and the consequent reasonableness of expecting that such a revelation should be vouchsafed; and points out the uses and advantages which must attend it. He then gives an account of the Pentateuch, and the use made of it in the Jewish worship; and of the moral, ceremonial, and political branches of the law of Moses. This account is followed by a statement of the arguments in proof of the genuineness, authenticity, and divine authority of the Books of Moses;—and also of the historical and prophetic writings of the Old Testament; and after a few observations on the hagiographia, he closes his review of the Old Testament with an account of the formation and settlement of its canon.

of our most gracious king with that of multitudes both of his predecessors and contemporaries who have worn a crown, we shall perceive the propriety of acknowledging God's fatherly goodness in appointing this distinguished spot for the land of our nativity and the place of our residence. It is an established maxim that the less is blessed of the greater; and, therefore, in the act of supplication for an earthly monarch, we properly consider him, before whose footstool we bow, as 'high and mighty, King of Kings, and Lord of Lords,' from whom magistrates derive their authority, and to whose bar they are amenable as much as the meanest of their subjects. His eye beholds 'all the dwellers upon earth,' regarding the necessities and the practices both of rulers and their people.

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more intelligent teachers of religion, in both parts of the united kingdom, supinely suffer things to take their course, without exerting one effort to stem the torrent of infidelity which threatens to overwhelm us." The work before us is one among the *many* proofs, which might be adduced, of the groundlessness of this assertion.

The subjects which Mr. Robinson has investigated are among the number of those which, though often discussed, will bear, and deserve still further discussion. On these subjects it would be unreasonable to expect, and absurd to wish for, much novelty of discovery or remark. As in every case we should regulate our judgment of what has been done, by the consideration of what could be done; we may justly approve the volume in our hands, as executed with ability, and calculated to be useful; although it contains but little of which the substance has not been anticipated by some one of the many writers, who have preceded Mr. Robinson in the inquiry which he has pursued.

As a summary account of the contents of this volume may be acceptable to our readers, and may contribute to our purpose of recommending it to their perusal, we present them with the following statement.

Mr. Robinson first shews the necessity of our knowing the will of God, the means of ascertaining it, and the inadequacy of reason alone to this great end. He then demonstrates the necessity of a divine revelation, and the consequent reasonableness of expecting that such a revelation should be vouchsafed; and points out the uses and advantages which must attend it. He then gives an account of the Pentateuch, and the use made of it in the Jewish worship; and of the moral, ceremonial, and political branches of the law of Moses. This account is followed by a statement of the arguments in proof of the genuineness, authenticity, and divine authority of the Books of Moses;—and also of the historical and prophetic writings of the Old Testament; and after a few observations on the hagiographia, he closes his review of the Old Testament with an account of the formation and settlement of its canon.

The discussion of the contents of the New Testament commences with stating, that the dispensation which it records, is the end and consummation of all former revelations; and proceeds with an account of the contents of the several parts of which the New Testament is composed, and of the lives of the evangelical and apostolical writers, which is followed by a few remarks on the formation of the canon of the New Testament, the arrangement of its books, and the mode of writing observed in its manuscript. The credibility of the Gospel History, the divine inspiration of the sacred writers, and the divine origin of the Christian Religion, are supported by a chain of clear and powerful arguments, which runs through the next eight chapters. And after asserting the conservation of the integrity of the sacred text, through all the copies by which it has been transmitted to the present age, Mr. Robinson offers a few brief rules for reading the scriptures with advantage; and thus concludes a work containing a great deal of information with which every person ought to be acquainted, who would not be considered culpably ignorant on a subject the most interesting to human investigation.

We have already declared our approbation of the manner in which this work is executed. We shall subjoin, as a specimen of the author's style, the following extract which contains his account of the Epistle to the Romans.

"This epistle was written from Corinth in the year fifty-eight, and sent by Phoebe, a deaconess of Cenchrea, a part of Corinth. The apostle, at the time of writing the Epistle, had not been at Rome, but hearing that the Gospel had been planted there by others, he addresses both the Jewish and Heathen converts, and gives them such advice as he supposed was necessary to be followed by persons of both these descriptions. The principal aim of the writer is to shew, that neither the Gentiles by the law of nature, nor the Jews by the law of Moses, could ever attain to justification and salvation but through faith in Christ; and also that faith is not separate from good works, but absolutely productive of them. In the first eleven chapters the Apostle treats of justification by faith only, without the works of the law; of original corruption by the fall of Adam; of sanctification by the spirit of Christ; and of the calling of the Gentiles. In

the twelfth and following chapters are many excellent exhortations as to our duties towards God, our neighbours, and ourselves, as well as various encouragements to the love and practice of universal righteousness.

"This Epistle (though not written so early as those to the Corinthians, Galatians, and Thessalonians,) is placed first in order, according to some, on account of the sublimity and excellence of its doctrines; but others attribute this mark of precedence to the imperial city to which it was directed." (p. 170.)

The only observations, with which we find occasion to qualify our general approbation of Mr. Robinson's work, are these—1st. That his assertions respecting the degree of inspiration with which the books called Hagiographia were written, require to be explained and guarded.—2ndly. That it is a very dangerous inaccuracy of expression, to say, that the New Testament explains "the peculiar terms on which our redemption *may be purchased* and completed through a mediator." The words which we have marked by *italic* letters, certainly imply (although the author could by no means intend to assert it,) that the *price* of our redemption is not already fully paid. Nothing is more certain, than that wherever redemption is spoken of in scripture as a matter of *purchase*, Jesus Christ is represented as the sole purchaser, and his blood as the alone and all-sufficient *price*, by which the purchase has been accomplished.

CXIV. *Methodism inspected, Part I. with an Appendix on the Evidences of a State of Salvation.* By WILLIAM HALES, D. D. Rector of Killesandra. Dublin, Colbert; London, Spragg, 1803. pp. 94.

THIS pamphlet commences with the author's remarks on some accounts, recently published by the Arminian Methodists, of the progress and proceedings of their missionaries in Ireland. After censuring these accounts as extravagant, Dr. Hales proceeds to discuss, at considerable length, two points which are much insisted on by the Methodists, viz. *sinless perfection*, and *the assurance of the divine forgiveness and favour by means of sensible impulses of the Holy Spirit upon the mind*. The inconsistency of these tenets with scripture; and with the liturgy,

articles, and homilies of our Church, we think that Dr. Hales has satisfactorily established: he has even shewn, that, as now held by some of the Methodists, they are at variance with the more matured opinions of the founder of Methodism (Mr. Wesley) himself.

Dr. H. however, seems anxious to shun the error of those who, in their zeal to overturn an obnoxious doctrine, run into the opposite extreme, and sacrifice evangelical truth for the gratification of theological hate: Witness the following passage.

“The perfect Christian according to the representation of holy writ, is he who as far as the infirmity of his nature will allow, aspires to *universal holiness of life*; uniformly and habitually endeavouring ‘to stand perfect and complete in all the will of God’ and ‘to fulfil all righteousness,’ in humble imitation of his REDEEMER; who daily and fervently prays for ‘increase of FAITH,’ like the apostles themselves, and strenuously labours ‘to add to his faith, *virtue*; and to virtue, *knowledge*; and to knowledge, *temperance*; and to temperance, *godliness*; and to godliness, *brotherly kindness*; and to brotherly kindness, *charity*.’ Such is the assemblage of virtues necessary to constitute the perfect Christian character; ever aiming at, though never attaining to, absolute or sinless perfection, in this present state of trial, probation, and preparation for a better; and meekly resting all his hopes of favour and acceptance with God, not on his own defective and imperfect righteousness, but on ‘the free grace of God, through the redemption that is in Christ Jesus:’ ‘for by grace we are saved through faith, and this not of ourselves, it is the gift of God; not of works that no one should boast.’” (p. 50.)

In almost all of the learned author's remarks on the subject of *sensible impulses of the Holy Spirit*, we are ready to concur. But we cannot help wishing that, while he exposed the delusive and unscriptural notions which lead men to rely on visionary impressions, as proofs of the divine favour and acceptance, he had been at some pains in stating the scriptural mode of ascertaining so very important a point. This he has omitted to do in the body of the work; and from some expressions in the forty-ninth page we were led to conclude, that the author thought the knowledge in question was not attainable in this life except in a few particular cases. The defect here noticed, however, is in some degree sup-

plied in the appendix; into which the learned Doctor has transcribed, with very flattering expressions of approbation, the whole of a paper on “*The Evidences of a State of Salvation*,” which appeared in our number for March last, p. 137. He has also referred, in confirmation of his views respecting the violent bodily agitations which frequently take place at the Methodist meetings, to the first volume of our work, p. 670—672.

In the following extract, this learned divine manifests the soundness of his principles, as well as his good sense and candour.

“Much praise is unquestionably due to the pious founder of methodism, and his soberer associates, for their indefatigable, and often successful labours of love, to turn sinners from darkness to light; from the power of Satan unto God: to revive the essential doctrines of justification by faith, regeneration, sanctification, &c. which had been too much neglected, and even depreciated by philosophising divines: and to provoke the established clergy to jealousy by their impressive preaching, and unwearied exertions. Still, however, all sober-minded Christians, all ‘truly serious’ methodists (and I am persuaded the number is not few) must acknowledge and confess that they are also much to be blamed for temporizing at the first institution of methodism; for not checking and pointedly reprobating, but rather countenancing and encouraging the dangerous and fallacious symptoms of sudden impressions and violent agitations or convulsions as infallible tests of the power of God, and witness of the Spirit; the mischievous effects of which Wesley himself soon felt, and had abundant cause to regret and deplore until the day of his death, as leading to enthusiasm, and to that fatal schism, in the established Church, which he always deprecated, yet still reluctantly contributed to foment by the irregularities he either licensed or tolerated. p. 72.

To conclude, we cannot too highly commend the Christian moderation which appears throughout this work. After having been disgusted, even to satiety, with the low abuse which has disgraced the pages of many of those writers who, during the last eight or ten years, have undertaken what they choose to call the cause of the Church, we have felt a sensible relief from perusing the pamphlet before us. We would recommend the temper in which it is written to the study and imitation of the Anti-jacobin Reviewers, and of the host of pamphleteers who, under their

fostering influence, have not failed to emulate the intemperance, if not the talents, of their periodical patrons.

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CXV. *First Ripe Fruits, being a Collection of Tracts, to which are added Two Sermons.* By the Rev. JOHN M. MASON, A. M. New-York; with a short Memoir of the Author. London, Ogle. 1803. pp. 604.

THE strange title which is given to this volume, we have no doubt, will prove attractive to a certain description of readers: it operated differently upon our minds, producing a disinclination to go beyond the title page. This prejudice, however, we acknowledge to have been unreasonable; for, on a perusal of the work, we found it to reflect credit on the author as an orthodox divine, an acute reasoner, and an able declaimer; and to bear the marks of a strong and vigorous mind, deeply imbued with piety.

We cannot help wishing, that the editor, whoever he is, had also spared the memoir which stands in front of this collection; not because we think Mr. Mason unworthy of the praise bestowed upon him, but because we are decidedly of opinion, that the practice of publishing biographical sketches of the living, a practice which we are sorry to say gains ground among some classes of religionists, ought to be proscribed as improper and hurtful. These animadversions, however respect the editor and not the author.

Nearly one half of the volume consists of a series of letters written to prove the duty of a frequent attendance at the Lord's table, in which the author ably and successfully combats the unreasonable prejudices which have prevailed in the Scotch Church on this subject.* A funeral oration on the death of Washington is a flowery piece of declamation: but the tract which we prefer, both on account of the closeness of the argument and the vigour of the composition, is a *warning* addressed to Christians, on the election of a president. Here the author

* We could not help smiling at an instance of the power of prejudice in the author himself, while he is combating the prejudices of others. "We," says he, speaking of the Presbyterian Church, "reject in a mass the corruptions of Popery, and of her *ape* prelacy."

establishes, by evidence too strong to be evaded, the *infidelity* of Mr. Jefferson, which was denied by his political adherents; and calls upon his fellow Christians, in a strain of bold and manly eloquence, to do their duty to their country and to their God by opposing his pretensions. It is a proof, we fear, of the low state of religion in America, that Mr. Mason's warning voice should have been disregarded; and that Mr. Jefferson, one of the acts of whose administration has been to invite and welcome the arch infidel Paine to the bosom of his country, should have been chosen president.

In the two sermons, if we make allowance for a style excessively florid and rhetorical, and for occasional vulgarisms (possibly Anglo-Americanisms)† there is much to please and to edify. The one entitled "Living Faith," is a very impressive piece of practical divinity. It was preached before a society, in Edinburgh, for the relief of the destitute sick. The following extract from it will afford a specimen of the author's style, and of his power over the feelings of his audience.

"This evening presents you with an opportunity of shewing that faith worketh by love. The society, on whose account I address you, carry, in their very name, a resistless appeal to the sentiments of men and of Christians. Devoting their labours to 'the relief of the DESTITUTE SICK,' they have sought out and succoured, not here and there a solitary individual, but scores, and hundreds and thousands of them that were *ready to perish*. Sickness, though softened by the aids of the healing art, by the sympathy of friends, and by every external accommodation, is no small trial of patience and religion. But to be both SICK and DESTITUTE is one of the bitterest draughts in the cup of human misery. Far from me be the attempt to harrow your feelings with images of fictitious woe. Recital must draw a veil over a large portion of the truth itself. I barely mention that the mass of sorrow, which you are called to alleviate, appears in as many forms as there are affinities among men.

"Is there in this assembly a father, the sons of whose youth are the stay of his age, and the hope of his family? In yonder cell lies a man of grey hairs, crushed by poverty, and tortured by disease. His children are scattered abroad, or have long since descend-

† e. g. "let us test this dogma by plain fact," "at an infinite remove," "an act of naked trust," &c.

ed into the tomb. The sound of 'father' never salutes his ear: he is a stranger in his own country: his only companions are want and anguish.

"Is there here a wife of youth encircled with domestic joys? or is there one whose heart, though solaced with a thousand outward blessings, calls back the aching remembrance of the loved relation? Behold that daughter of grief. The fever rankles in her veins. She has no partner, dearer than her own soul, on whose breast she may recline her throbbing head. Her name is widow. Desolate, forsaken, helpless, she is stretched on the ground. The wintry blast howls through her habitation, and famine keeps the door.

"Is there a mother here, whose eyes fill in the tenderness of bliss, while health paints the cheeks of her little offspring, and they play around her in all the gayety of infantine simplicity? I plead for a mother, the toil of whose hands was the bread of her children. The bed of languishing destroys her strength, and their sustenance. 'The son of her womb' turns pale in her feeble arms, her heart is wrung with double anguish, while, unconscious of the source of his pain, he cries for bread, and there is none to give it.

"Is there here a man of public spirit, who exults in the return of plenty and of peace? (Nov. 1801.) Let him think of those who suffer under the stern arrest of hunger and disease. Let him think that the wretchedness belongs to the wife and family of the soldier, who has fought the battles of his country. The messenger of peace arrives: the murmur of the crowd swells into ecstasy: their shout echoes through the hills. She raises her drooping head, and hears not that her friend and helper is at hand, but that herself is a widow, and her children fatherless. The blood of her husband, and of their father, has flowed for the common safety. He shall never return.

"Is there a Christian here, who knows how to do good unto all, but especially to them that are of the household of faith? Among these afflicted, who are sinking under their infirmities and have not where to lay their heads, are some to whom the celestials minister, and who are fellow heirs with Christ in glory. I state the facts: I use no arguments: I leave the result with your consciences, your hearts, and your God." p. 223—226.

CXVI. *Buonaparte in the West Indies, or the History of Toussaint Louverture, the African Hero.* Part I. II and III. Price 3d each, or 2s. 6d. per Dozen. London, Hatchard. 1803.

SINCE the renewal of hostilities with France, the press has teemed with Anti-gallican publications. Were we called to decide which of them was fairly entitled to the palm of excellence,

we should have no hesitation in assigning it to these little tracts, which are the production of talents of no ordinary size, guided by the soundest principles.

The author has here exhibited the Chief Consul on a new theatre of action, where his claim to infamy has been, if possible, more unequivocally established than either in Italy, on the plains of Syria, or the sands of Egypt; and where the peculiar and distinctive features of his *great* character are rendered more conspicuous by its contrast with that of Toussaint Louverture. But while it is one main object of this work to hold out to the detestation and abhorrence of the people of this country, the matchless perfidy, the cold blooded and remorseless cruelty of Buonaparte; it has other purposes to serve which are perhaps no less important. It rescues from oblivion, and vindicates from aspersion, the memory of a man whose virtues and whose achievements not only raise from degradation the native character of the African race, but reflect honour on humanity itself: and it keeps alive the public attention to the horrors of West India slavery, and to that disgraceful traffic by which those horrors are multiplied and perpetuated.

This little work derives at the present moment an additional recommendation from the plain and popular dress in which the able and ingenious author has condescended to clothe it. It is well adapted by the colloquial familiarity of its style to interest the fire-side party of the cottager: it will, however no less recommend itself to persons of taste and information by the spirit of its narrative, the acuteness of its inferences, and the unaffected pathos of many of its sentiments.

It would be impossible, without transcribing nearly the whole of these tracts, to give a connected view of their contents; for they are, in fact, no more than an abstract, already almost as much condensed as they can be. Our readers must be satisfied, therefore, with a few extracts which, we are persuaded, will only quicken desire to possess themselves of the work itself: and if, on a perusal, their opinion of it should coincide with ours, they will, with us,

be disposed to give to it as extensive a circulation as possible.

The author, after having given his readers an account of the earlier years of Toussaint's life, as well as a sketch of his character, in which piety formed a very prominent feature, proceeds to vindicate him from the charge of hypocrisy preferred against him by the French.

"But Toussaint's religion, the French atheists tell us, was all *hypocrisy*; so were his humanity, his moderation, his loyalty to the king, and afterwards, when the convention had decreed freedom to his race, his fidelity to the republic! nay, his zeal for the cause of liberty itself was all merely pretence and *hypocrisy*!"

"Do you ask for proofs of this charge? Why you have all the proofs that the *great nation* has at this moment of the baseness and wickedness of England! You have the sacred word of the chief consul; and if you doubt of *that*, it is well for you he is still on the other side of the straits of Dover; the doubt might else cost you a dungeon for life.

"The strange vileness of Toussaint's *hypocrisy* consisted in this, that he all along was good in deeds, as well as words; and as that is the only kind of hypocrisy that Buonaparte never practised, he is very angry at it in others. It is to be sure extremely provoking, because when a man will from mere hypocrisy act well and nobly as Toussaint did, to the end of his life, there is no way for an enemy and a rival to prove the guilt against him. So deep was Toussaint's hypocrisy, that the great consul himself, though a messenger from heaven, '*sent upon earth to restore order, equality, and justice*,' was grossly deceived by him; for he gave the highest praises to our hero down to the very day of setting a price upon his head, and only found out his hypocrisy when resolved upon putting him to death. The truth is, that of all the many virtues of our hero, his probity was the most distinguished. It was quite a proverb among our own officers who long carried on war against him, and among the white inhabitants of St. Domingo, that *Toussaint never broke his word*." P. 8. Part I.

The following well authenticated story is then introduced to confirm the view which the author has given of the character of his hero.

"On this occasion" (viz. on occasion of a treaty which was entered into between him and General Maitland) "he came to see General Maitland at his headquarters, and the general, wishing to settle some points personally with him before our troops should embark, returned the visit at Toussaint's camp in the country.

"So well was his character known, that the British general did not scruple to go to him with only two or three attendants, though it was at a considerable distance from his own army, and he had to pass through a country full of negroes, who had very lately been his mortal enemies. The commissioner of the French Republic, however, did not think so well of the honour of this virtuous chief. It is very natural for wicked men to think badly of mankind, and most Frenchmen of the present day, not only suppose every man will be bloody and treacherous when worth his while, but I really believe would hold him cheap if found of an opposite cast.

"With such notions and feelings, Mons. Roume, the French commissioner, thought this visit of General Maitland a fine opportunity to make him prisoner; what does he do therefore, but writes a letter to Toussaint, begging him of all things as he was a true Republican, to seize the British General's person. Well, General Maitland proceeds towards Toussaint's camp. On the road he received a letter from one of his private friends, telling him of Mons. Roume's plot, and warning him not to put himself into the Negro General's power; but the known character of Toussaint made the British General still rely upon his honour: besides the good of his Majesty's service required, at that period, that confidence should be placed in this great man, though even at some risk; and General Maitland, therefore, bravely and wisely determined to go on.

"When they arrived at Toussaint's headquarters, he was not to be seen. Our general was desired to wait, and after much delay the negro chief still did not appear. General Maitland's mind began to misgive him, as was natural upon a reception seemingly so uncivil, and so much falling in with the warning he had received. But at length out comes Toussaint with two letters open in his hand: 'There, General, (said the upright chief) read these before we talk together; the one is a letter just received from Roume, and the other my answer. I would not come to you, till I had written my answer to him; that you may see how safe you are with me, and how incapable I am of baseness.' General Maitland read the letters, and found the one an artful attempt to excite Toussaint to seize his guest, as an act of duty to the Republic; the other a noble and indignant refusal. 'What,' said Toussaint, 'have I not passed my word to the British General? How then can you suppose that I will cover myself with dishonour by breaking it? His reliance on my good faith leads him to put himself in my power, and I should be forever infamous were I to act as you advise. I am faithfully devoted to the republic, but will not serve it at the expense of my conscience and my honour.'" (p. 9, 10. Part I.)

It is well known, that as soon as the French navy had been unchained by the peace of Amiens, Buonaparte, yielding

to the prejudices of Madame Buonaparte and her friends the West Indian planters, resolved to restore the cart-whip to its ancient dominion over the negroes in St. Domingo; and for this purpose he sent extensive armaments to that country. He hoped, however, observes our author, to carry his grand point by safer means than sieges and battles.

"This little great man always wins the game by tricks rather than honours; and upon the present occasion, as upon others, he trusted much more to his falsehoods than his firelocks. He was resolved first, indeed, to seize upon the chief places on the sea-coast by surprise and violence, but hoped afterwards to subdue his enemies by bribery and cunning, rather than by war. He very well knew the great talents of Toussaint, and his power over the minds of the negroes; but there was something belonging to that great man, of which the consul had no sort of notion, and that was his honesty. He thought, therefore, that Toussaint was to be bought, and determined if possible to buy him.

"Now, do not think I point out this mistake out of spite to Buonaparte, in order to disgrace his judgment. I admit the Corsican to be as wise as any body that 'says in his heart, there is no God' can be; but the poor man being bred an atheist, till he became a revolutionary soldier, and having known nobody but lads from the same bad school, can have no more notion of the principles of a moral and religious mind, than that chubby boy driving the plough yonder, with the broad nails in his shoes, has of the manners of my lady's drawing-room. It would be as easy for the little consul to peep into a window six feet from the ground, as into the heart of a man like Toussaint. I am sorry to lose time with such remarks, but it is right to do justice to every man.

"As our hero, however, was already the head man in St. Domingo, and had long been commander in chief and governor, by commission from the government of France, Buonaparte felt that the honours and rewards which he had to offer might, perhaps, not be a sufficient price to the negro general for treachery to his brethren. He therefore hit upon what seemed a surer snare for this great man's feelings, and this was to put his two beloved sons," (who had been sent to France for their education,) "on board the fleet, as hostages for the father's conduct." (p. 4, 5. Part I.)

The chief posts on the sea having been surprised and taken, with circumstances on the part of the French of unparalleled treachery and cruelty, the time seemed to be come for trying the force of corruption upon the mind of Toussaint; and the account which our au-

thor has given of the attempt, displays so strongly the infamy of the measures pursued by the present rulers of France; redounds so much to the honour of that hero; and is, at the same time, executed with so masterly a hand, that we shall make no apology for laying the whole of it before our readers.

"An ambassador was sent to Toussaint from the smoking ruins of Cape Francois, and the man chosen for the errand was *Coisnon*, the tutor of his sons.

"This man, a true Frenchman of the present day, as low in morals, as from his office we may suppose he was high in learning, was probably sent from France for the purpose of this vile attempt on the father of his pupils. I doubt not he had his lesson from the lips of the Consul himself. With him were sent the two youths, the one I believe about seventeen, the other probably fifteen, years old, who both had been separated seven or eight years from their affectionate parents, and were now, doubtless, much improved, not only in stature, but every other point of appearance that could rejoice the eye of a father. Ignorant as the poor lads were of public affairs, they had been taught that it was for their father's good to comply with the wishes of the Chief Consul; and Buonaparte himself had talked with and caressed them at Paris in order to impress that opinion on their minds. Like the hunch-backed tyrant Richard he had fawned upon the poor boys, the better to effect his treacherous and bloody designs.

"With these innocent decoys in his train, and with letters both from General Leclerc and the Consul, full of the most high flown compliments to Toussaint, and the most tempting offers of honours, wealth, and power, Coisnon set out from the Cape, and proceeded to the place of our hero's usual abode. His cruel orders were to let the boys see and embrace their father and mother, but not to let them remain. If the father should agree to sell himself, and betray the cause of freedom, he was to be required to come to the Cape to receive the commands of Leclerc, and become his lieutenant-general; but if he should be found proof against corruption and deceit, the boys were to be torn from his arms, and brought back again as hostages. If nothing else could move him, the fears and agonies of a parent's breast might, it was hoped, be effectual to bend his stubborn virtue.

"But how," some of my readers may be ready to ask, "was Coisnon to be able to bring them back against Toussaint's inclination? What force had he to employ against the negro chief in the country?" I answer a force which his base enemies well knew the sure effect of on his noble mind, the force of honour. A safe conduct was obtained from Toussaint, or his lieutenant-general; and the sacred faith of a soldier, whose word had

never been broken, was engaged for the return both of the envoy and his pupils.

"That vile tool of the Consul proceeded with the boys to Toussaint's house in the country, which was a long day's journey from the Cape, but on their arrival the father was not at home, his urgent public duties having called him to a distant part of the island, where he was probably endeavouring to collect his scattered troops, and to make a stand against the invaders. The mother, however, the faithful wife of Toussaint was there; and let my readers judge with what transports of tender joy she caught her dear long-absent children to her bosom. The hard-hearted Coisson himself says, '*This good woman manifested all the sentiments of the most feeling mother.*'"

"It was no hard task for the envoy to delude this tender parent. He professed to her, as he had declared to all the negroes he met with on his journey, so he has had the face to confess under his own hand, *that the Consul had no design whatever against their freedom*, but wished only for peace, and a due submission to the authority of the republic. The fond mother was ready to believe all he said. She ardently wished that it might be true, and that her beloved husband, with his superior knowledge and judgment, might see cause to confide in these pleasing assurances. The envoy has, unluckily for the cause of his employers, made it clearly appear in his account of this embassy, that if Toussaint had any object beyond the freedom of himself and his brethren, it was unknown to, and unsuspected by, the wife of his bosom. She instantly sent off an express to him to let him know that a messenger from the Consul was come with the offer of peace, liberty, and their children.

"Toussaint was so far distant, that with all his wonderful speed in riding he did not arrive at *Annery* (that was the place of this interesting home) till the following night. Ah! what pangs of suspense, what successions of hope and fear, must have wrung the heart of the poor mother in the interval. But her beloved husband at last arrives, and rushes into the arms of his children.

"For a while the hero forgets that he is any thing but a father. He presses first the elder boy, then the younger, to his heart, then locks them both in a long embrace. Next he steps back for a moment to gaze on their features and their persons. Isaac, the elder, is so much grown that he is almost as tall as his father, his face begins to wear a manly air, and Toussaint recalls in him the same image that sometimes met his youthful eyes when he bathed in the clear lake among the mountains. The younger is not yet so near to manhood, but his softer features are not less endearing. The father sees again the playful urchin that used to climb upon his knees, and the very expression that won his heart in the

object of his first affection. Again he catches both the youths to his bosom, and his tears drop fast upon their cheeks.

"Let not my readers suppose this account is founded wholly on conjecture. Even the cold-blooded Coisson himself thus far in effect draws back the curtain, and opens the first scene of the tragedy in which he was an actor. The miscreant seems to value himself upon his firmness in pursuing his game unmoved by so affecting a scene, for thus he writes of it to his employers: '*The father and the two sons threw themselves into each others arms. I saw them shed tears, AND WISHING TO TAKE ADVANTAGE OF A PERIOD WHICH I CONCEIVED TO BE FAVOURABLE, I stopped him at the moment when he stretched out his arms to me, &c.*' Englishmen, you have here a striking picture of French feelings! A virtuous and amiable hero is at the crisis of his fate; a fond father is pouring out the tears of manly sensibility over his long absent children. He stretches out his arms with an emotion of ill-placed gratitude to the tutor of their youth, when the same tutor, bent upon seducing him to his infamy and ruin, craftily seizes this moment as the most favourable for his treacherous designs!!! Nature has tender sympathies which even the cruel cannot well resist. There are situations in which even a ruffian cannot well avoid being turned by pity from his purpose. But these agents of the atheistical Consul seem to be pity-proof in all cases.

"O they are villains ev'ry man of them,
Fitted to stab and smile—to stab the babe
That smiles upon them!——"

"Coisson, retiring from the embrace of Toussaint, assails him in a set speech with persuasions to submit to the Consul, and to betray the cause of freedom. He does not, perhaps, desire him in plain terms to permit slavery to be restored, on the contrary protests that there is no such design; but Toussaint knew too well the meaning of such professions, and that his discerning mind on this point should be so imposed upon, after what had happened, could hardly be expected either by the envoy or his masters. Such speeches, if used to Toussaint himself, were probably meant only to save his credit, and give him a cue for deceiving his followers. He is in effect desired to come to the Cape, and bring over his troops to join the French standard. On this condition he is assured of 'respect, honours, fortune,' the office of 'lieutenant-general of the island,' all, in short, that the gratitude of the republic could offer, or his own heart desire. On the other hand, if he should refuse to submit, the most dreadful horrors and miseries of war are denounced against him and his followers. The implacable vengeance of the great nation is threatened; and the eloquent envoy does not omit to point out to him how hopeless must be all his efforts to resist the armies which have conquered Europe, and which now will have no enemy to contend against but the

* See Coisson's report to the French minister, *London papers* of April 1802.

rebels of St. Domingo. Above all, he is desired to reflect upon the fate that awaits the hostage youths, so beloved, and so worthy of his affection. 'You must submit,' said Coisson, 'or my orders are to carry my pupils back to the Cape. You will not, I know, cover yourself with infamy by breaking faith and violating a safe conduct. Behold, then, the tears of your wife; and consider, that upon your decision depends whether the boys shall remain to gladden her heart and yours, or be torn from you both for ever.*' The orator concludes by putting into the hero's hands the letters of the captain-general and the Consul.

"Isaac next addressed his afflicted father in a speech which his tutor had no doubt assisted him in preparing. He relates how kindly he was received by the Consul, and what high esteem and regard that chief of the republic professed for Toussaint Louverture and his family. The younger brother added something which he had been taught to the same effect, and both, with artless eloquence of their own, tried to win their father to a purpose, of the true nature and consequence of which they had no suspicion.

"Need we doubt that the distressed mother added her earnest entreaties to them?

"During these heart-rending assaults on the virtue and firmness of *Toussaint*, the hero, checking his tears, and eyeing his children with glances of agonized emotion, maintains a profound silence. 'Hearken to your children,' cries Coisson. 'Confide in their innocence; they will tell you nothing but truth.'

"Again the tears of the mother and her boys, and their sobbing entreaties, pour anguish into the hero's bosom. He still remains silent. The conflict of passions and principles within him may be seen in his expressive features, and in his eager glistening eye. But his tongue does not attempt to give utterance to feelings for which language is too weak. Awful moment for the African race! Did he hesitate? perhaps he did. It is too much for human virtue not to stagger in such a conflict; it is honour enough not to be subdued. But why do I speak of *human virtue*? The strength of *Toussaint* flowed from a higher fountain, and I doubt not that at this trying moment he thought of the heroism of the Cross, and was strengthened from above.

"Coisson saw the struggle, he eyed it with a hell-born pleasure, and was ready in his heart to cry out 'victory,' when the illustrious African suddenly composed his agitated visage, gently disengaged himself from the grasp of his wife and children, took the envoy into an inner chamber, and gave him a dignified refusal. 'Take back my children,' said he, 'since it must be so. I will be faithful to my brethren and my God.'

* I desire not to be understood as giving the exact language of this conference throughout; but the substance is either expressly avowed in, or plainly to be inferred from Coisson's report, and other official papers.

"Most of my readers, I fear, are but badly versed in history, and have read little of those who were called heroes in ancient times. I am sorry for it, because they will therefore have only my word for it, that there is nothing in history to be compared with this conduct of *Toussaint*." (p. 9—12. Part II.)

The arts by which Buonaparte's generals succeeded in deceiving the poor uninformed cultivators, and detaching them from their leaders, and the dreadful evils which were the consequence of their credulity, are well described in several parts of these tracts; and the statement furnishes a most instructive lesson to the common people in every country, who may be so foolish as to think, "*We have nothing to do with the quarrel; we shall have to work in the same way which ever party conquers.*"

It is impossible for us to follow our author through the various details connected with the achievements of his hero, or with the multiplied acts of falsehood, injustice, fraud, and cruelty, which in a degree far surpassing, both in amount and enormity, the worst atrocities of the sanguinary reign of Robespierre, have marked the conduct of the French in St. Domingo. For these we must refer our readers to the work itself, assuring them that it will most amply repay them the trouble of a perusal, both by the information it will convey and the interest it will not fail to excite.

Our readers already know, that by an act of treachery of the most base and detestable kind on the part of Lelerc, Toussaint was made a prisoner, and with his wife and part of his family sent to France.

Let us now follow, with our author, this oppressed hero to that land of slavery and guilt.

"No sooner had he arrived in the harbour of Brest than he was hurried on shore; and it was now that his fortitude had to sustain its severest trial. Even the fierce and cruel Lelerc had thought it too harsh to separate him from his beloved wife and children: but now he was forced by the merciless Consul to bid them a last adieu. They were detained prisoners on ship-board, while he was carried to a solitary cell in a distant castle in the country.

"How truly dreadful to the feeling hearts of Toussaint and his family, must have been

this separation ! He knew full well, nor could his faithful wife be ignorant, that they were to meet no more in this life

" Till the last trumpet shall sound, that dear face which had beamed affection on him for thirty years, which was now beginning to be furrowed with his own cares, and which he saw then bathed with his own sorrows, must be beheld no more. Those little innocents too, the last fruit of their conjugal love, that orphan daughter of his brave brother, who perished at his side in the cause of freedom ; and those faithful servants, whose tears witness their attachment ; all must receive his last sad farewell.

" Unfortunately we have no cool willing spectator like Coisson to describe this separation—but its affecting circumstances may, in part, be supposed

" Methinks I see the hero endeavouring to sooth the sufferings of his family, and to hide his own ; while the unhappy group surround him in the cabin, and force him to linger with them, the officers of the Consul are calling from the deck loudly for despatch.

" At length the ruffians will bear no longer delay, and Toussaint strives gently to disengage himself from the embraces of anguish and affection.

" I see the agonized wife clasping his neck with convulsive force ; and the elder boy clinging to his waist, while the other embraces his knee with its little arms, and screams at the approach of the soldiers.

" The word is repeatedly given ; the ruffians begin to force them asunder ; a general cry arises ; Toussaint is borne out of the cabin, and put into a boat that is waiting to receive him

" As they row astern, his eyes catch a last view of his distracted wife, who is borne up by one of her servants. He lifts an imploring eye to heaven, and a tear trickles down his manly cheek. He has almost reached the shore, before the splashing oars and increasing distance, relieve his ear from the cries of his children.

" This pitiless deed being done, the humane Consul's further orders were to convey his victim to prison with as much secrecy as possible ; and his mutes managed so well, that it was for some time a matter of guess and of jarring reports in France, in what place this interesting prisoner was confined. He was conveyed in a close carriage, and under a strong escort of cavalry to the remote castle of Joux, in the neighbourhood of Mount Jura.

" Here he was confined a long time in a way, the strictness of which may be imagined from the darkness which long prevailed as to his fate while multitudes were curious to know it. We may conclude that none but his keepers were permitted to see or converse with him, with the exception only, as appears, of a single negro attendant, who was as closely confined as his master.

" The afflicted wife and family of our hero

were not imprisoned with less closeness than himself. Curiosity was, no doubt, busy about them, and yet I have been able to obtain no account of them, public or private, from the time of their detention on ship-board at Brest, which was about the 11th of July, to the 11th of September following.

" The Paris papers of the latter date have the following paragraph :

" A corvette from Brest with the wife, two children, a niece, and the servants of Toussaint, arrived on the 3d instant at Bayonne.

" It is probable that to this period they continued closely confined in the ship which brought them from the West-Indies ; but for what end they were removed to Bayonne, or how the tyranny of the consul afterwards disposed of them I have not been able to learn. Near twelve months have since elapsed, and had the fate of this interesting family been generally known in France, we should, doubtless, have heard of it in England. Their voice has been hushed, they have disappeared, and, from the character of their oppressor, we may guess at the means.

" Toussaint himself, whom we left in the castle of Joux, may be supposed by my readers to have already glutted the Consul's jealousy and vengeance.

" There he lay, robbed of power, of greatness, of freedom, of his family and friends, and as far as malice could effect, of his fair fame itself. Denied a trial, debarred from all other means of proving or asserting his innocence, unable either to resist or complain, he was left to pine in solitude and silence, while his enemy was able to rail at and slander him at pleasure, without contradiction or reproof.

" What more could the tyrant desire ? Buonaparte's revenge, however, and his spite at freedom, were not yet appeased.

" A faithful servant had hitherto been suffered to attend this oppressed hero, at the expense of sharing his imprisonment ; and it was no doubt reported to the Consul that this little indulgence soothed, in some degree, a heart which he was resolved, if possible, to break. This consolation therefore was next torn from him—the poor negro was divided from his beloved master, and sent under a strong guard to a prison at Dijon, where his silence was, no doubt, made for ever secure by some of the Consul's merciful methods.

" The little despot, no doubt, expected that these and other severities would speedily save him the shame of cutting off his illustrious victim by a direct assassination.

" But Toussaint had consolation and support still remaining, of which tyranny could not deprive him. The God whom he had worshipped continually, was still with him ; and though it was not his holy will to send deliverance in this life, the spirit of his servant was strengthened, and kept from impatience and despair.

" The Consul's inflexible cruelty, therefore, had further measures to take.

" From the castle of Joux, where perhaps

Buonaparte had not a cell or a keeper bad enough for his final purpose, the brave Toussaint was removed at the approach of winter to *Besancon*, and there placed in his last abode; a cold, damp, and gloomy dungeon.

"Let my readers imagine the horrors of such a prison to an African, who had arrived at the age of fifty years, or more, in a climate like that of the West Indies, where warmth and free air are never wanting, not even in gaols, and where the cheerful beams of the sun are only too bright and continual. We know, that with all the warmth which fires and good clothing can give to Negroes in this climate, the stoutest of them suffer severely by the winter.

"But it was for these very reasons that the merciless Consul chose for Toussaint his last place of confinement. The floor of the dungeon was actually covered with water,* and we need not doubt that the poor victim was deprived of every means that might help to sustain his declining health during the severity of the winter.

"Now is it not clear, that if this tyrant, like the Jacobins whom he untruly boasts of having put down, had despatched our hero by the guillotine at once, he would have acted with far less cruelty? But he, who butchers and massacres by thousands and ten thousands abroad, would fain make himself out a better man forsooth, than Robespierre, by being able to boast that he does not shed *so much blood* at home; and he actually seems to take this in the literal sense of the words; so that if he murders men ever so cruelly *without opening their veins*, he supposes that he may still lay claim to the praise of great humanity.

"It is for this reason, no doubt, that he used poison in the hospital in Egypt, and that he stifled and drowned in the sea so many thousands of the innocent negroes of Guadeloupe and St. Domingo.

"His new method with Toussaint could not fail of final success. The strength however of the sufferer's constitution, added to his patience and religious tranquillity, made the murder a very tedious work. His death was not announced in the French papers till the 27th of April last; so that he held out under all the sufferings of the last winter; and it is doubted whether the Consul was not obliged to have recourse at last to poison or some other violent means. Some people entertain a notion that this great man is still living. If he be, Providence has wonderfully preserved him, and probably for some glorious end; but as the account of his death, shameful as it was to the Consul, was permitted to be published in France, and has not been contradicted there, I fear it is too true that this foul murder is finished; and has added an unsur-

passable pitch of guilt and infamy to the other crimes of his oppressor.

"Here, then, we must drop the curtain on the great, the good, the pious, and the generous Toussaint, leaving him to reap the fruits of his virtues in that happier world, 'Where the wicked cease from troubling, and where the weary are at rest.' " (p. 13—16. Part III.)

The following extract, with which we shall close our review, contains some facts which ought to be universally known. They afford a most satisfactory refutation of those arguments by which West Indians endeavour to repel the charge made on their colonial system, as unfriendly to human life and happiness; and they prove, in opposition to the hardy affirmations of the advocates of that system, that the negroes may be made to labour without the compelling power of the cart whip, if not in a degree to satisfy the cupidity of needy and unprincipled adventurers, yet sufficiently for their own comfortable subsistence, and for the maintenance of an extensive cultivation and a beneficial commerce.

"Toussaint being relieved from the pressure of the war with England, in consequence of the treaty with General Maitland already mentioned, set to work with new vigour in his plans for the public good.

"The restoring the public worship of God, and spreading the knowledge of religious truth as far as he himself was blessed with it, were the objects nearest his heart. Next to these, which he knew to be the corner stones of public happiness, he was unwearied in his attempts to reform abuses; especially to set the idle to work, the culture of the soil, and encourage that foreign commerce, which is so necessary to a West India island.

"It is truly wonderful to think how much toil he must have gone through, even in the little we know of his public labours; for he had still from the perverseness of Rigaud's party a new insurrection to quell, and had to obtain possession of the Spanish part of that large island lately ceded to France, which the Spanish governor, upon various pretences, and perhaps by the secret request of the French government, long withheld. But at length the genius and activity of our hero triumphed over all obstacles, and before peace was concluded between this country and France, every part of St. Domingo was in quiet submission to his authority, and rapidly improving in wealth and happiness under his wise administration.

"So rapid was the progress of agriculture, that it was a fact, though not believed at the time in England, that the island already produced, or promised to yield in the next crop,

* These particulars the author has learnt from a very respectable and intelligent gentleman who spent some time in France, last winter, and obtained his information from the best authorities that the case would afford.

one third part at least of as large returns of sugar and coffee as it had ever given in its most prosperous days. This, considering all the ravages of a ten years war and the great scarcity of all necessary supplies from abroad, is very surprising, yet has since clearly appeared to be true.

"But what was of far more consequence, this great and growing produce was obtained without the miseries, the weakness, or dangers of West India slavery. Men were obliged to work, but it was in a moderate manner, for fair wages; and they were for the most part at liberty to choose their own place. The plantation negroes were therefore in general contented, healthful, and happy.

"A still more happy effect had arisen from the new state of things, a blessing of the greatest importance to France, if she had not been mad enough to take the wicked measures, of which I shall soon have to speak, and not to France only, but to Africa, and to human nature. The effect I speak of was a large increase in the rising generation of negroes, instead of that dreadful falling off which is always found in a colony of slaves.

"My readers may be surprised at this fact, especially if they have ever met with any of those false and idle accounts which have been published, to persuade us that the loss of life among the island negroes does not arise from oppression. 'What, it may be said, can the young and infant negroes of St. Domingo have increased by natural means since the revolution, in spite of perpetual war, foreign and civil, of frequent massacres, and of all the wants and miseries which, during twelve years have fallen upon that hapless and devoted island? How can this be, when in Jamaica, and other West India islands, in the midst of

peace and plenty, the same race of people are always declining in numbers, so that population can only be kept up by the slave trade?"

"I leave the defenders of slavery and the slave trade to answer the question. I will only offer for their help the opinion of a person whose judgment and impartiality they will readily admit. It is no other than Monsieur Malouet, formerly minister of the French colonies and marine, an old West India planter, a defender of the slave trade, and the champion of Buonaparte, in his late measures against Toussaint.

M. Malouet published a book last year at Paris, in which he attempts to justify the Consul for re-enslaving the negroes in the West Indies, yet thus he writes of the state of negro population in St. Domingo: "*All accounts announce a much greater number of infants, and less mortality among the little negroes* than there were before the revolution; which is ascribed to the absolute rest which women big with child enjoy, and to a less degree of labour on the part of the negroes.*"†

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the work in question on the subject of quotation, when, in order to criminate it on this head, he has found it necessary *first to garble and misquote* the very passages attacked; *first to corrupt it*, and then generously to hold up its corruption to reprobation! They will perceive a strange inconsistency between the language of the prospectus to this review, and the doctrines now inculcated by its writers: and, on the whole, they will see too much reason to fear, that these gentlemen, like certain other professed guardians of our literature and religion, have at length resolved to violate every principle of truth and justice, and common decency, in decrying those authors whose adherence to the genti-

ine doctrines of the established Church, exposes their shameful deviations from her.

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York, Sept. 5, 1803.

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IN your attempt to convict me of the crime of unfair quotation, you have proved against yourself the truth of your own maxim ; that a man " may sometimes be grossly guilty of the same offence of which he accuses another, and in the very page that conveys the charge." (Brit. Critic. Vol. VII. p. 143.) You have printed the very *title* of my publication incorrectly, and exhibited the error at the head of your pages. My meaning is also obscured by your substitution of *whole* for *wholly*, p. 484 ; *received* for *reviewed*, p. 485 ; *this* for *their*, p. 491 ; and by the omission of my *inverted commas*, in the quotation from Dr. Paley. But these, I suppose, are mere errors of the press.

In p. 490, you represent me as *acknowledging*, in a note at p. 10, that, in a few instances, I do "*not* quote fairly !" But whoever fairly examines that page of my book, will be convinced, that the very contrary is the fact ; and that I *profess*, at least, to have been peculiarly correct in quotation.—To give an instance of this unfairness, speaking of me, you say, " In page 18, of his work, he quotes us, as affirming, in the 610th page of our 14th volume, that the Thirty-nine Articles are to be considered ' as a mere form of admission into the Church.' " But the reader who shall take the trouble to turn to this part of the book will find, that I only refer to you as my authority for saying, that by "*some ministers*" the Articles are thus considered ; a reference for which your language affords me the fullest warrant. I am here speaking *generally*, and proceed to *individuals* in the following paragraphs. My reference to you stands thus : " See British Critic for Dec. 1799, p. 610." But, as the note to

the next passage you mention may shew, when I quote you as *affirming* any thing as your own sentiment, I only specify the place where you affirm it ; as thus, " Feb. 1796, p. 146." The surprise I afterwards express at your approbation of Dr. Paley's notions on subscription to the Articles, is also a plain intimation that I do not quote this passage as expressive of your sentiments on the subject.

In the same paragraph, you astonish your readers, partly by the information, chiefly in *italics*, that on examining the page I refer to, they " will find in it *not one word of the Articles !*" But will they not be rather surprized again, that you should have made this remark, when they are further informed, that on lifting their eyes to the *very first line* of the succeeding page they will behold the whole " Thirty-nine Articles : " that the sentence in which they are contained really begins in the page referred to ; and that without the perusal of a part of this page, the passage quoted cannot, as it stands in the British Critic, be fully understood ?—In your quotation from my 93d page, which you give as a correct statement of the passage, you omit the words, " from what has been advanced in this section," (p. 484)—My language in p. 102, on a *perfectly different subject*, the necessity of practical christianity, you represent me as using in respect to *unconditional election* ; and having quoted the beginning of an argument in this page, you make me reason absurdly, by omitting what immediately follows, and patching to it a few lines, *beginning with the middle of a sentence*, from p. 107. Yet your readers have not the smallest intimation but that you have quoted the paragraph precisely in the order as it stands, and for the purpose intended by it, in my book ; except that at the foot of your quotation they see pp. 102, 107. (p. 488.)

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one third part at least of as large returns of sugar and coffee as it had ever given in its most prosperous days. This, considering all the ravages of a ten years war and the great scarcity of all necessary supplies from abroad, is very surprising, yet has since clearly appeared to be true.

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In your attempt to convict me of the crime of unfair quotation, you have proved against yourself the truth of your own maxim; that a man "may sometimes be grossly guilty of the same offence of which he accuses another, and in the very page that conveys the charge." (Brit. Critic. Vol. VII. p. 143.) You have printed the very *title* of my publication incorrectly, and exhibited the error at the head of your pages. My meaning is also obscured by your substitution of *whole* for *wholly*, p. 484; *received* for *reviewed*, p. 485; *this* for *their*, p. 491; and by the omission of my *inverted commas*, in the quotation from Dr. Paley. But these, I suppose, are mere errors of the press.

In p. 490, you represent me as *acknowledging*, in a note at p. 10, that, in a few instances, I do "*not* quote fairly!" But whoever fairly examines that page of my book, will be convinced, that the very contrary is the fact; and that I *profess*, at least, to have been peculiarly correct in quotation.—To give an instance of this unfairness, speaking of me, you say, "In page 18, of his work, he quotes us, as affirming, in the 610th page of our 14th volume, that the Thirty-nine Articles are to be considered 'as a mere form of admission into the Church.'" But the reader who shall take the trouble to turn to this part of the book will find, that I only refer to you as my authority for saying, that by "*some ministers*" the Articles are thus considered; a reference for which your language affords me the fullest warrant. I am here speaking *generally*, and proceed to *individuals* in the following paragraphs. My reference to you stands thus: "See British Critic for Dec. 1799, p. 610." But, as the note to

the next passage you mention may shew, when I quote you as *affirming* any thing as your own sentiment, I only specify the place where you affirm it; as thus, "Feb. 1796, p. 146." The surprise I afterwards express at your approbation of Dr. Paley's notions on subscription to the Articles, is also a plain intimation that I do not quote this passage as expressive of your sentiments on the subject.

In the same paragraph, you astonish your readers, partly by the information, chiefly in *italics*, that on examining the page I refer to, they "will find in it *not one word of the Articles!*" But will they not be rather surprized again, that you should have made this remark, when they are further informed, that on lifting their eyes to the *very first line* of the succeeding page they will behold the whole "Thirty-nine Articles:" that the sentence in which they are contained really begins in the page referred to; and that without the perusal of a part of this page, the passage quoted cannot, as it stands in the British Critic, be fully understood?—In your quotation from my 93d page, which you give as a correct statement of the passage, you omit the words, "from what has been advanced in this section," (p. 484)—My language in p. 102, on a *perfectly different subject*, the necessity of practical christianity, you represent me as using in respect to *unconditional election*; and having quoted the beginning of an argument in this page, you make me reason absurdly, by omitting what immediately follows, and patching to it a few lines, *beginning with the middle of a sentence*, from p. 107. Yet your readers have not the smallest intimation but that you have quoted the paragraph precisely in the order as it stands, and for the purpose intended by it, in my book; except that at the foot of your quotation they see pp. 102, 107. (p. 488.)

In both the quotations which you have contrasted with their originals in opposite columns, where, if any where, strict accuracy was *indispensable*, you have SUPPRESSED MY DOTTED LINE,

which informs the reader that something is omitted, and have by this circumstance represented me as giving for my author's *entire and unbroken* language, what is marked as not such. And thus by your *own infidelity* you have furnished your most plausible argument in support of *mine*. (p. 491, 492.)—In regard to the *purport* of these quotations, I cannot perceive the smallest incorrectness. The words of the archbishop, which you supply, furnish some *apology* for the conduct under consideration, but it is only in support of the **FACT** that such a mode of *preaching* in some degree obtained, for which he is quoted by me. The *grounds and reasons* of the practice did not at all enter into my argument. Had accounting for it been my object, I might have done it in a similar manner. And on the point before me, whoever shall carefully peruse the charge referred to, will find that this venerable prelate's evidence is so far from being either *perverted* or *overstrained* in my quotation, that it is abundantly more forcible and decisive when the whole of his observations are considered together.

In what respects yourself, your charge against me is serious indeed. "Mr. Overton," you say, "by garbling his quotation from the British Critic, has completely and *wilfully* misrepresented our meaning: he has kept out of view the only point relating to subscription, on which we ever expressed our agreement with the Archdeacon of Carlisle; and has exhibited us as praising a laxity of principles which we have uniformly condemned" (p. 492.) The secreted passage, then, shall again be presented to your readers. It may however, first be proper to inform them, that you have not even quoted yourself *fairly*. You have suppressed the words, "his misrepresentation of Mr. Paley's meaning." You have placed the paragraph in a different light by the introduction of *capital* and *italic* letters, when the whole of the original, except the Latin, is in small Roman characters. Yet in the comparison you undertook to make the smallest alterations were impro-

per.—The passage, then, which I have not quoted, you know, is this: "We are still inclined to think with him, (Mr. Paley) with regard to that act, that the rule of subscribing should be that of the *animus imponentis*; and that the principal inquiry should be, while paying that necessary respect to the laws of our country, *quis imposuit et quo animo?*"

Now, "*the ONLY POINT relating, &c.*" being contained in this passage, your agreement with him must be *wholly confined* to what Dr. Paley has said of the *animus imponentis* being the rule of subscribing any test of faith.—But would the most intelligent of your readers suppose, from the whole of your language on the subject taken together, as it stands in your 14th volume, that you intended only to express this *partial* approbation of Dr. Paley? Have you given them the most distant intimation, that you only *agreed with the Archdeacon on this SINGLE POINT*, and that you *condemned the laxity of his principles* in every other respect? How different is the idea really conveyed in your language; when, in opposition to a writer who had expressed a *general disapprobation* of the Doctor's notions of subscription to the Thirty-nine Articles, you say; "We avow our satisfaction in the liberal ('not flimsy and unprincipled') arguments, adduced by the Archdeacon in his explanatory observations on the duty of subscribers to that test of faith. We are still, &c."—Recollect too, Sir, that, in a preceding page, you have thus expressed yourself: "The subject of subscription to the Thirty-nine Articles is next discussed; and Archdeacon Paley, for his liberal and rational sentiments on that head, falls under the lash of our political theologian," (p. 142.)—And do you not here, Sir, apply the epithets **LIBERAL** and **RATIONAL** to Doctor Paley's sentiments on **THE SUBJECT OF SUBSCRIPTION TO THE THIRTY-NINE ARTICLES**, without the smallest reserve or qualification? And is it, after you have done this, "*completely and wilfully* to misrepresent you," to say, *all* that I have said; that you have "**AVOW**

ed satisfaction in," and given a "high commendation of, Doctor Paley's notions" of subscription to the Articles? If *one honest and intelligent* reader will join you in supporting such a charge, I will really plead guilty to it.

Even then, however, I shall contend, that in an attempt to criminate me on the subject of quotation, you should have quoted me *precisely as I have written*. This, it has appeared, you have not done, either in the passage which respects yourself, or in any one of the passages which are given as quotations from me, and on which you animadvert.—You have, in two instances, suppressed my *dotted line*, and have thus given the greatest plausibility to your accusation; you have exhibited me as applying to one subject, language which I unequivocally use on another subject; you have patched up a complete paragraph from two distant pages; you have excited an unjust surprise respecting the Articles not being mentioned at the page I referred to; you have represented me as giving for your *sentiments*, what I only give on your *authority* as the sentiments of some others; you have perverted my acknowledgment in regard to my liberties in quotation; and all this, in the course of five pages of your Review.

How justly then, sir, may I adopt your own strain of animadversion. "Surely the *critic*, who quotes in this manner," when incorrect quotation is the immediate subject of his remark, "is entitled to no credit for *fairness*," on any other occasion. I am unwilling, however, to retort your more harsh epithet. Coinciding with you in principle very generally, (see Preface to my *Apol.* and the Prospectus to the *Brit. Crit.*) having always entertained and expressed great respect for your work, (see *Apol.* p. 15, 316, 398, &c.)

and having on a former occasion been flattered by your warm commendation, (see *Brit. Crit.* Vol. XV. p. 322. art. 32) it would give me great pain to inform the public that you have now "*wilfully misrepresented me.*" This shall be my last resource. I will first suppose, that a writer with *uncommon want of accuracy* has been employed on the article. I will first give you an opportunity of accounting for the causes of my complaint yourself. I must, however, demand justice from you. You must, in your next number, either insert this letter, or adopt some other method of explaining the subject, which will undeceive your readers respecting me, and which would be satisfactory to yourself in my circumstances. I promise you, that if, even with the aid of Mr. Daubeny's late volume, you can *fairly* point out any such palpable misquotations and misrepresentations from my *four hundred pages*, as those of which I complain, they shall be publicly acknowledged to be such, and your services rewarded with my best thanks. In the mean time, cordially wishing you success in the prosecution of your *professed objects*; (see Prospectus to *British Critic*) in defending with zeal our *civil and ecclesiastical establishments*; in combating with firmness the "abettors" of "that human invention, falsely called *rational christianity*;" in inculcating with fidelity "*real christianity, particularly as delivered in the EVANGELICAL DOCTRINES of the CHURCH of ENGLAND*;" in furnishing a literary tribunal at which the sincere advocates of these doctrines may obtain a "*favourable hearing*,"

I remain, Sir,

Your faithful fellow-labourer,

J. OVERTON.

York, June 20th, 1803.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

The patriotic tracts, placards, and songs have been as numerous this month as the last. When we consider, indeed, the well-informed state of the public mind with regard to the causes of the war, and the character and views

of the enemy, and the feeling of just indignation and determined courage to which it has been wrought, we think it not unseasonable to hint that these effusions should be kept within due bounds. We are fully of opinion, that any other than those which bring for-

ward matter decisively new, or which place, what may be already known, in a light strikingly original and impressive, will tend rather to diminish than to increase the public feeling. We have ourselves seen UPWARDS OF TWO HUNDRED DISTINCT PUBLICATIONS, and these, with many which we have not seen, have been issued in about two months!

Among those which have been recently published, we recommend more particularly the following:

An Address to True Christians on the Signs and Duties of the Times. Price 1d. or 10d. per dozen, or 6s. per hundred.

We strongly recommend this address for general circulation. Some clauses are added, which may be interwoven in daily prayer during the continuance of the war, and which are in part taken from the prayer published in our number for July.

Family Prayers adapted to the present State of Public Affairs; extracted from the Christian Observer for July and August, 1803. Price one halfpenny, or 3d. per dozen.

An Address to Christians of All Denominations on the Alarm of Invasion Written by the late Rev G. Whitfield, in 1756; with notes and observations relative to the present awful crisis.

An Address to the Inhabitants of Britain; founded on the Advice of Nehemiah to the Jews, ch. iv. 14. 12mo. Price 3d. or 2s. 6d. per dozen.

Invasion Defeated. By the author of the State of Things for 1803, in a Dialogue between the Old Year and the New Year; 12mo. Price 3d. or 2s. 6d. per dozen. The *Danger of Invasion* the writer states to be certain, great, and near; the *means of defeating it* must therefore be great, prompt, and united; and the *motives of exertion* are, the love of our country, the value of that country, and the consideration that we have in it but a life inheritance. "We received it," he says, "from our ancestors on those implied terms, that we should transmit it to our descendants; and if we suffer it to be taken from us without a struggle, we shall deserve the curses of both. The infant that hangs upon the breast, the child unborn; in a word, all the generations that are yet to fill up the remainder of time, have a claim upon that precious inheritance, which you hold for your own use and in trust for them. Animated by this consideration, return the menaces of your ambitious enemy, with the determined language of duty and independence. Let your hearts be impressed, let your standards be inscribed, let your shores resound, with the dignified declaration of the virtuous ancient:—*The Lord forbid it me, that I should give the inheritance of my fathers unto thee.*" 1 Kings xxi. 3.

The author closes this animated and well digested tract in these words: "I call upon all, of every age, rank, and persuasion; upon high and low, rich and poor; upon 'young men and maidens, old men and children,' to

act now, as they will wish they had acted when the conflict shall be past; and when freedom or servitude, glory or shame, must be their inheritance. If pusillanimity, disunion, miscalculation of interest, or any other such infatuation should prevail in the country, when the consular army visits these shores, the tyrant will rejoice; for it is upon *these* he reckons, and by one or other of these he has succeeded in fastening his accursed yoke upon the neck of so many states. But if he should find you, as I trust he will—

PREPARED, RESOLVED, AND UNITED, Then, under God, (to whom your prayers must unceasingly ascend) his machinations will be defeated, and your deliverance established. Rebuked by your spirit, and humbled by your arms, the man of the earth will grant to your prowess what he has hitherto refused to your moderation—a peace founded upon equitable terms, and guaranteed by competent securities. It will never be forgotten, when this work shall have been achieved, how much of it was due, under God the giver of all victory, to the voluntary services of our patriotic fellow countrymen. Posterity, who shall witness its beneficial operation upon the states of Christendom, will know how to esteem those with whom it originated; and it will form a subject of interesting reflection to after-ages, that a little island was the instrument of saving Europe; and that a league, formed for domestic defence, terminated in establishing the independence of nations and the liberties of mankind."

Buonaparte in the West Indies; or, the History of Toussaint Louverture, the African Hero; in 3 parts, 8vo. Price 3d. each, or 2s. 6d. per dozen. Of this excellent publication, which cannot be too highly praised or too extensively circulated, we have given a more detailed account in another place. (p. 565.)

The Fate of Labouring Men and the Poor in case of Invasion. Price 2d. or 1s. 6d. per dozen, or 12s. per hundred.

A Lesson for Labourers. Price 1d. or 6s. per hundred.

No Change for the Worse, a mistaken Notion. Price 1d. or 6s. per hundred.

History of Buonaparte; with wood engravings. Price 6d. or 4s. 6d. per dozen, or £1 16s. per hundred. This and the three preceding placards might be pasted up, with great advantage, against the walls of public places for the perusal of the poor, for which class they are well suited.

The two following little tracts, are published at Birmingham, under the assumed name of Job Nott, who is some patriotic person unknown, whom we have with pleasure frequently observed to take popular occasions of addressing the numerous class of this description in that town and neighbourhood, in their own style, with considerable effect, and with a great mixture of piety.

The Lion sleeps. By Job Nott. Price 1d. or eight for 6d.

The British Lion is roused ! and the French Tyrant trembles ! By Job Nott. Price 1d. or eight for 6d.

To these may be added, adapted to the same class, and printed also at Birmingham, *Valerius's Address to the People of England, but more especially Working Manufacturers and the Laborious Poor.* Price 1d

And we would especially recommend in this view,

Tom and Jack, a Dialogue, in the style of the cheap repository tracts, published by Evans and Co. Long lane, West-Smithfield. It is well adapted to stir up amongst the poor a patriotic and a christian spirit.

Strike or Die ! Alfred's first Letter to the good People of England. 12mo. Price 3d. or 2s 6d. per dozen.

The Patriot's Beacon ! Alfred's second Letter to the good People of England. 12mo. Price 3d. or 2s. 6d. per dozen.

A Warning Voice ! or, the frightful Examples and awful Experience of other Nations, submitted to the serious Consideration of the People of Great Britain and Ireland, with a true but short History of Buonaparte By George Britton. 12mo. Price 3d. or 2s. 6d. per dozen.

Home Truths ; being a Collection of undeniable Facts, selected from the most unquestionable Authorities ; or, Hints to the respectable Auditors (if any such are still to be found) of the worthy Disciples of Horne Tooke, &c. 12mo. Price 2d

The Cannibal's Progress ; or, the Dreadful Horrors of French Invasion ; abridged from the Translation of Anthony Aufrere, Esq. 12mo. Price 6d.

These five Tracts detail at large the atrocities of the French in the last war.

The Triumph of Britain ; an ode. By John Mason Good, Esq.

An Ode. By G. S. Printed for Leigh, Sotheby, and Son.

Conquer or Die !

The Ploughman's Ditty ; being an Answer to that foolish Question, "What have the Poor to lose ?" which foolish question is well answered

We close the catalogue with the following spirited composition, which is entitled a *War Ode.*

Mark, on the brink of Gallia's coast,
Rapine on tiptoe stand ;
And eager hordes, with ev'ry gale,
In fancy hear the matron's wail
From Britain's fated land.

But know, ye fierce rapacious crew,
No bloodless spoil ye gain :
The British youth must low be laid :
Before ye grasp one shrieking maid,
Each lover must be slain.

The road to yonder cottage house
Lies o'er a father's breast ;
And see, impatient by his side,
Stands a brave son in armed pride,
The thistle on his crest.

Christ. Observ. No. 21.

This emblem of his country dear,
Fix'd by a sister's hand,
Shall fire his soul to deeds of might,
And drive him furious in the fight
Thro' many an hostile band.

But if, with glorious wounds all gash'd
Fainting he yield his breath ;
This sacred pledge shall meet his eyes,
On the green sod as pale he lies,
And cheer the bed of death.

The helmets gleam along our shore,
Each Briton grasps the spear ;
He longs to meet th' insulting foe,
To dare the field, to lay him low,
To make the sands his bier.

The slaves may threat, the British heart
Disdains to feel alarms :
Inspir'd by Freedom's sacred flame,
We dare defend the British name
Against a world in arms.

A Series of Engravings, under royal patronage, is about to be published, in eight numbers, at One Guinea each, from the monuments of antiquity, which, having been collected by the French Institute in Egypt, were surrendered to Lord Hutchinson, and are now placed in the British Museum.

Mr. SOUTHEY has undertaken a *Bibliotheca Britannica ;* or, complete History of English Literature

Dr. RENDER is preparing for the press, *A complete Analysis of the German Language*, tracing its construction and its affinities with the other European Languages.

Mr. H. RUFF, of Cheltenham, has arranged materials for a history of that place.

Preparing for publication, by Mr. T. F. DIBDEN, a second Edition of his *Introduction to Rare and Valuable Editions of the Greek and Roman Classics.* It will contain a particular account of Polyglott Bibles, editions of the Greek Septuagint and New Testament ; accompanied by Critical Notes from the Prolegomena of Mill and Wetstein.

The same gentleman is about to publish an *Account of the Evidence before the Committee of the House of Commons, on the Claims of Dr. Jenner to Remuneration, as the Discoverer and Founder of the Vaccine Inoculation ;* which work will be preceded by a Succinct History of the Origin, Progress, and Ravages of the Small Pox.

The London Booksellers are proceeding in the design of publishing handsome editions in octavo of the principal English writers. They have already published *Locke's* works in nine volumes ; a new edition of *Swift* in nineteen volumes ; *Burke* in eight volumes ; *Bacon* in ten volumes ; *Pope* by Warton and Wakefield in eighteen volumes ; *Shakspeare* by Read in twenty-one volumes ; *Milton* by Todd in six volumes ; *Johnson* by Murphy in twelve volumes ; *Spenser* by Mr. Todd is now in the press in seven volumes ; and *Addison*, as collected by Mr. Tickell, with additions, in six volumes.

New Editions of the following Works are in the Press, and will soon be published.

The Economy of the Covenants between God and Man. By the late Rev. and learned Herman Witsius, 2 vols. 8vo.

The Harmony of the Gospels. By the late Reverend Dr. James Macknight, Edinburgh, 2 vols. 8vo.

The Four Gospels, translated from the Greek, with Preliminary Dissertations, and Notes Critical and Explanatory, together with the Author's Corrections and Amendments, made on a copy of the Work previous to his Death. By George Campbell, D. D. 3 vols. 8vo.

Memoirs of eminently Pious Women. By the late Rev. Dr. Gibbons, together with a Supplement, containing many additional Lives. By the Reverend George Jerment, 2 vols. 8vo. with many Portraits.

The public may expect to be gratified, in due time, with an Account of the interesting expedition, undertaken by direction of Lord Elgin and Mr. Hamilton, upwards of three years since, to Greece, Asia, and Egypt. The company consisted of Mr. Feoder, the draughtsman; of M. Balastra, the architect, and his assistant; M. Lusieri, the landscape-painter, better known by the name of Don Tita, of Naples; a statuary; a moulder in plaster of Paris; and Lord Elgin's chaplain, the Rev. Mr. Carlyle. The draughtsman has made drawings of all the ancient remains of the plastic arts; and the architect, &c. have taken plans and perspective views of all the architectural monuments, and their drawings amount to several hundreds. The city of Athens was, for two years, the residence of the artists; during which time Mr Hamilton pursued his travels through Asia Minor, Syria, and Egypt. From Athens they occasionally made excursions to the provinces of Greece, or voyages to some of the islands. The artists had been nearly a year at Athens, before Lord Elgin could obtain full permission for them to search, and dig, and to draw plans and views, unmolested, wherever they chose; and to remove, and ship off for England, whatever suited them. But they appear to have availed themselves very actively of the opportunity when it was once granted. The number of chests full of precious remains of antiquity already sent off to this country, amounts to more than two hundred; and a great many articles still remain to be forwarded. This may be considered as the last gleaning of the ornaments of Greece. Not only have all moveable works been carried away, but even many things which had been hitherto considered as immoveable have been torn from their places, where they had remained unmolested for many ages. The brig on board of which Mr. Hamilton had embarked for England, with all his papers and other curious articles collected in his journey, and eleven chests full of antique sculptures, was wrecked off the Island of Cerigo. The papers, however, and four of the chests were saved. Above £10,000. has been already expended in endea-

vours, hitherto unsuccessful, to recover the remainder. The recovery of them is, indeed, rendered of somewhat less importance by the precaution having been taken to make models in plaster of Paris of all the sculptures. The other articles sent home are safely arrived.

Our readers are already acquainted with the result of the Travels of Messrs. Clarke and Cripps, and the curious articles brought home by them. See Vol. I. p. 811, and Vol. II. p. 115. Among them, one of the most interesting is the colossal statue of Ceres, removed from Eleusis and now fixed in the Vestibule of the public library at Cambridge. This statue, which is three times larger than life, measuring five feet and a half across the shoulders, weighs a ton and a half. It was the work of Phidias, under the direction of Pericles, and was first discovered among the ruins of its temple by our countryman Wheeler, in 1676. Our travellers purchased it from the waivode or governor of Athens; and, in spite of the superstitious reluctance of the Greeks, confirmed by the ominous interference of an ox which butted at it for a considerable time, and a great variety of difficulties, it was conveyed to Smyrna, whence it was transferred to an English merchantman, which was wrecked off Beachy Head; but the statue was recovered, and finally reached its destination, where it is to be placed on a pedestal executed after an original in the portico of the Temple of Minerva at Athens. We may expect a print of it from Mr. Baldrey, who is employed in copying the windows of King's College Chapel.

The Earl of Cavan has transported from Egypt, a case of mummies of an ancient Egyptian family; of an ichneumon, a dog, two hawks, two owls, and six ibisses; a bust of Isis; a large frog in grey granite; with a multitude of antique fragments of various kinds.

It is said to have been proved, from his Majesty's Spanish flock, by ten years' experience, that the wool of that breed does not, with proper care, degenerate in this country.

Sheep pastured on ground abounding with broom are secured, it is said, from the rot.

In the Philosophical Magazine for July, is an account, illustrated by a plate, of a Marine Spenser for the preservation of lives, in cases of shipwreck or other accidents at sea. By Knight Spenser, Esq. of Bread-street. For this invention, which promises to be of the most extensive utility, the Humane Society have awarded to Mr. Spenser their honorary silver medallion. This invention consists of a girdle, of such a diameter as to fit the body, six inches broad, composed of about 800 old tavern corks for a medium sized man, strung upon a strong twine, well lashed together with lay-cord, covered with canvass, and painted in oil, so as to render it water-proof. When it is to be used, the person must step into it and slide it from the feet close up under the arms, in which position it is to be made fast by three tapes affixed to it, one of which is to be brought over each shoulder, and the third

between the legs. Any one thus equipped, though unacquainted with swimming, may be safely trusted to the waves; since the head and shoulders will float above water in the most tempestuous weather, and by paddling with the hands the shore may easily be gained. The cheapness of the materials of which the Marine Spenser is formed, put it within the reach of every person to whom it is most likely to be useful. It would be a desirable appendage to the life-boat, in cases where the whole crew of a vessel could not be received into it at once. Any number of persons furnished with these Spensers might be floated ashore, attached to the life-boat, with small cords. In cases of shipwreck, where no life-boats are at hand, it might, doubtless, be the means of saving many lives. When persons fall overboard, any one not acquainted with swimming, if furnished with this invention, might safely leap after them, and keep them from sinking till a boat could be launched.

A canal between London and Portsmouth is in contemplation. The cost of the execution is estimated at £721,000, and the annual revenue at upwards of £100,000. At a late general meeting at the Crown and Anchor, it was resolved to open a subscription for raising a capital of £800,000. in shares of £100. each, and to proceed to parliament for an act to carry the measure into effect. A variety of circumstances conspire to render this undertaking a concern of national importance.

FRANCE.

Captain Baudin, commander of the ships sent on a Voyage of Discovery round the world, by the French Government, having collected at New Holland and the Moluccas a quantity of productions from the three kingdoms of nature, sufficient to load one of the ships, despatched them for France in the *Naturaliste*. This collection consists of upwards of one hundred and forty cases, containing minerals, vegetables, and animals. This cargo is one of the most valuable of the kind ever brought to Europe. Many of the animals

and vegetables died on the passage. A few, however, of the most valuable of each have survived. Capt. Baudin himself is expected home about the middle of next summer with another cargo.

DENMARK.

Mr. Fabricius, a learned Dane, who was a Missionary in Greenland, in 1769, prepared a few years before his death, a History of that country, which is now in the press at Copenhagen. The part which relates to the Natural History is said to be highly interesting; particularly his account of two species of Sea Calves, the Fetid and the Hairy, hitherto almost unknown to Naturalists, ancient or modern.

RUSSIA.

M. ISMAFLOW has lately published at Moscow, in 2 vols. 8vo. *Travels in the Southern Provinces of Russia*, which contain curious Notices and Information relative to Kiow, Pultawa, Cherson, Oczakow, Odessa, the Crimea, Astracan, the Moravian Settlement at Sarepta, &c. These travels may be considered as a sequel to those of Sumarowkow, in the Crimea and Bessarabia.

The Emperor has determined to send a considerable number of youths, who have given evidence of ability and diligence, to the most celebrated of the German Universities, in order to pursue their studies, and qualify themselves to discharge the Office of Professors in the Universities lately founded in Russia.

It is calculated that the sums allotted by the present Emperor Alexander, for the support and improvement of the Schools, Universities, &c. of the Empire, amount to more than eight millions of roubles.

The Emperor has fitted out two vessels for a Voyage of discovery round the World, under the command of Capt. Krusenstern. Several eminent men of science have volunteered their services on this occasion. The departure of these ships was fixed for the month of July.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Infant Baptism vindicated; or, an Attempt to shew that Anabaptism is unnecessary, and Separation from the Church of England, on that Account, unlawful. By a Clergyman of the Church of England, 8vo.

The Anniversary Sermon of the Royal Humane Society, preached on the 24th of April, at St. James's Church, by the Bishop of Gloucester; to which are added by the Society, Observations on Resuscitation: the Adjudication of the Premiums; the Rev. Dr. Morgan's Addresses to Mr. Wilkinson; and the Restorative Process, 1s. 6d.

Methodism Inspected; with an Appendix on the Evidences of a State of Salvation. By William Hales, D. D. 2s.

Zeal and Unanimity in the Defence of our Country, recommended in a Sermon preached July 14. By A. Longmore, LL. B. 1s.

Piety and Courage; a Sermon preached July 17. By the Rev. John Crofts, 3d.

A Sermon on Luke xxii. 36.—“He that hath no Sword, let him sell his Garment and buy one.” Preached previous to the Enrolment of Volunteers. By the Rev. Cornelius Miles, Rector and Chaplain, 6d.

The Christian Hero; or, the Union of Piety and Patriotism enforced; a Sermon preached at the Chapel of the Foundling Hospital, July 31. By J. Hewlet, B. D. 1s.

A Sermon on his Majesty's Call for the united exertions of his People against the threatened Invasion, preached at Bath, July 31. By the Rev. Charles Daubeny, 8vo.

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RELIGIOUS INTELLIGENCE.

METHODIST CONFERENCE.

We have been favoured with a copy of the minutes of the last conference of the methodist preachers in Mr. Wesley's connection, which was begun at Manchester on the 25th

July last: some particulars contained in it we shall notice for the information of our readers.

The numbers belonging to the society in Great Britain and Ireland are stated to amount to 120,804

VIEW OF PUBLIC AFFAIRS.

On the duty of setting apart particular seasons for Humiliation and Prayer on account of the present circumstances of our Country.

THAT all events happen according to the ordination of the supreme Being is a truth habitually present to the mind of the true Christian. He sees God in all things; and as the stream of human occurrences rolls along, the varying incidents of public and private life call forth in his mind suitable and corresponding emotions. In times of prosperity, his breast is warmed with gratitude, and dilated with filial joy and confidence. In seasons of adversity, whether national or particular, he humbles himself "under the mighty hand of God." He adopts the language of the holy man of old under similar circumstances; "Why should a living man complain, a man for the punishment of his sins? Let me search and try my ways, and turn again unto the Lord." Thus he receives the bounty of heaven with filial thankfulness; and submits with childlike resignation to his heavenly Father's chastisement, endeavouring to render it the means of his correction and improvement.

This serious observance of the course of human events, as adjusted and dispensed by the Almighty Creator and Ruler of the universe, is strongly enforced on us by the word of God; and to cultivate in their turns the several tempers of mind which this consideration is fitted to inspire, is one material part of the duty of, "keeping the heart with all diligence." In like manner it is one part of the character of the wicked, as delineated by the prophet, that while they are revelling in luxury and jollity, they regard not the works of the Lord, neither consider the operations of his hands. "Thy judgments are far above, out of their sight," says the holy psalmist: and again, it is stated as the ground of their condemnation; "Because they regarded not the works of the Lord, nor the operation of his hands, therefore shall the Lord destroy them."—In truth, all wickedness

may be not unjustly termed "living and acting without God in the world," a kind of practical atheism; while the perception and knowledge of God, which are the foundation of all true religion, eminently consist in religious sensibility, in that state of the affections, which disposes men in divine things, to answer with promptitude and force to the call which is made on them.

But we are instructed in the holy scriptures, that the duty of humble submission to the divine will is not intended to prevent our imploring of the supreme Disposer of all things, the accomplishment of what we desire, or our deprecating the evils we apprehend; provided only that all these petitions are made with a disposition to leave the event without solicitude to him who worketh all things after the counsel of his own will, and better knoweth than ourselves what is really good for us;—a condition, the propriety of which was recognised even amidst the darkness of the pagan world. We are, indeed, expressly commanded to pray for the well-being of our country; that her rulers may be wise and diligent, her people orderly and industrious: and it is an encouragement to the pious mind to abound in supplications for the public welfare, that the supreme Being is represented in the scriptures as listening to their prayers, and for their sakes continuing his blessings, or delaying his vengeance, on a community which has become generally thoughtless and irreligious. We likewise find repeated instances in the sacred writings, of good men who have humbled themselves before God, with fasting and prayer, for the sins of their country; and as for the general efficacy of humiliation and penitential sorrow, in disarming (if such a phrase may be permitted) the wrath, and averting the judgments of the Most High, it is inculcated on us by the uniform tenour of scripture. Even where the divine sentence has not been repealed, its execution has been suspended: wit-

ness the effects of the wicked Ahab's humiliation. But it must be needless to adduce particular examples. He must indeed have read the Bible to little purpose, who does not remember the repeated instances, in which God has thus shewn, that it is his especial character, "that he hath respect unto the lowly, while the proud he knoweth afar off." But I am not ignorant that it has become a prevalent opinion among too many who do not openly disclaim the authority of the holy scriptures, that to suppose the supreme Being to alter or control the course of human events in consequence of the prayers of weak and fallible mortals, or even to regulate them in any degree with a reference to their conduct, is mere ignorance and superstition.—Thus it is, that scepticism gains ground upon us under the guise of liberality, and unscriptural concessions are often made by men who, while their station in life, or perhaps even their remaining scruples prevent their disclaiming the truth of our holy religion on the one hand, are prompted on the other by a regard for their literary reputation to agree as far as they can with the more open contemners of revelation.

It will be readily acknowledged, that the doctrine of a particular Providence and the efficacy of prayer has been often misapplied by the weak or enthusiastic; nay more, that it has been abused to serve the purposes of hypocrisy and fanaticism. But the truth and importance of the doctrine itself, as soberly and justly explained, are not on that account to be given up. It is not sufficiently remembered that the course of nature is itself the ordination of God; and it is so adjusted that events, which to the eye of a cursory observer, present no more than the natural effects of ordinary causes, are often the judicial accomplishments of the divine will. Notwithstanding all the obliquities of the moral world, which have so often excited the sneer of the profligate, and drawn forth a sigh from the pious mind, in the prospect of successful wickedness or of suffering virtue; yet the connection of causes and effects is so regulated

and established by the great disposer of all things, that, even in this world, falsehood and vice generally lead the way, of natural consequence, to misery; truth and virtue terminate in happiness. Thus, pride generates presumption; presumption produces negligence and false security; negligence and false security generally end in defeat and ruin. Again, integrity and beneficence generate and preserve to us general confidence and good will; and these enable us both to enjoy and diffuse happiness. In like manner every virtue, and every vice, might be shewn to bring along with it, in general, its own reward and punishment. Sometimes also it pleases God to manifest his hatred of sin, by extraordinary interferences of power, which may be regarded as deviations from the ordinary course of nature; and his arm is lifted up and so unambiguously displayed, as to compel all but the determined and hardened infidel to see and acknowledge it.* These, however, are rarer instances; but whenever they occur, they should

* The memory of a remarkable incident of this kind is preserved at Devizes, by a tablet of stone affixed, soon after the event which it commemorates, to a pillar in the market place. It was with great concern that one of our number, in passing lately through Devizes, found that the tablet was removed in making some alterations in the market place; but he was assured that it was to be speedily replaced. The story is this: a woman who had falsely denied that she had received the price of an article which she had just before sold, and had solemnly appealed to heaven for the truth of her affirmation, was suddenly struck dead in the view of a crowded market, which beheld the awful manifestation of divine power with holy awe and apprehension.

We were informed by a worthy clergyman of the strictest veracity, of another instance which had fallen under his own notice, wherein a man, who was so far prostituting the powers of speech as to be cursing and swearing for a wager, was suddenly struck dumb, and continued so all his life. He lived for many years afterwards in the neighbourhood of our informant; but though there had been no previous defect in his utterance, he never after could articulate. It is much to be wished that all who hear of any similar incidents would make it their business to ascertain their truth or falsehood, and if they prove true, that they might be authenticated and recorded before the means of complete authentication are gone by.

not be lost upon us. We should consider ourselves as solemnly called upon by Providence seriously to observe, and to endeavour to preserve the memory of all such instances of the divine procedure; which must be intended, like the incident recorded in the Acts of the Apostles, chap. v. to vindicate the majesty and honour of God, and to deter men from the commission of presumptuous sins by the dread of immediate vengeance.

It should farther be remembered, that God works by the instrumentality of second causes and of human agents. When he intends kindness to a nation, he endows its rulers with wisdom, diligence, and integrity; its people with public spirit and obedience; its defenders with bravery and discipline. On the other hand does a nation incur the just displeasure of the Almighty? the counsels of its governors are infatuated; selfishness and insubordination pervade its subjects; its fleets and armies are infected with mutiny, or debased by cowardice. Thus it is that, without infringement on the responsibility of moral agents, the schemes of the politic and the undertakings of the enterprising become subservient to the purposes of the supreme disposer of all things; and the moral world, no less than the natural, is the instrument of *his* will. "Surely the wrath of man shall praise thee, O God, and the remainder of wrath shalt thou restrain."

All these principles are familiar to the mind of every real Christian; and by them his judgments are formed, and his conduct habitually directed. The word of God, which is his daily study, has admitted him behind the cloud, if we may so express ourselves. It has pointed out to his view the ordinary and the less familiar principles of the divine procedure. It has discovered to him that the conquest of Assyria, and the destruction of Babylon by the Medes and Persians, which by the profane historian are ascribed merely to the natural effects of increasing wealth and luxury, and to the consequent decay of public spirit

and national bravery, were in fact the result of the divine determination to "punish the wicked for their iniquity, to cause the arrogancy of the proud to cease, and to lay low the haughtiness of the terrible," Isa. xiii. 11. Cyrus is but the subordinate leader of the Persian armies. It is the "Lord of hosts who mustereth the host of the battle, and calleth forth the weapons of his indignation."

"Thus reads he nature, whom the lamp of truth
Illuminates——."

In applying these principles to the present times with a view to ascertain the proper conduct to be observed by every Christian in the actual circumstances of this country, there can be no difference of opinion among those who acknowledge the authority of the Bible, and are well acquainted with its contents. While the character of the real Christian will be marked by at least no inferior display of patriotism, liberality, and energy; while with his counsels, his purse, his person, he will stand forth in the defence of his king and country, he will be no less intent on serving them by his prayers. Following the example of Nehemiah, Daniel, and other holy men of ancient times, he will humble himself before the majesty of the Most High. "He will set his face unto the Lord God to seek the security and welfare of his country by prayers and supplications with fasting." He will acknowledge with thankfulness the unparalleled blessings wherewith we in this happy country have been so long favoured; the signal deliverances we have experienced; our victories in war; our enjoyments in peace; our diversity of ranks without oppression; our equality of rights without lawlessness and disorder; the unprecedented felicity of our political constitution; our unequalled enjoyment of religious light and liberty. It is often made the subject of reproach to the Jewish nation that they enjoyed the bounties, and profited from the kindness of Providence, without observation and gratitude; and

surely, Britons must be justly liable to the same censure, if, loaded as they are with blessings, they can look up to the bountiful Giver of all their enjoyments with cold and thankless hearts.

He who endeavours to regulate his conduct by the precepts of our blessed Lord, and by the example of his early followers, will also love to unite with his fellow Christians in acts of humiliation, supplication, and thanksgiving. The communion of saints is no unmeaning article of his creed. It is often matter of refreshing meditation to his mind, when he can retire from the turmoil of worldly business, that the happy day will come when all the people of God dispersed throughout the world, now so variously circumstanced, often likewise so broken into parties, and too often at variance from mutual infirmities and misconceptions, shall all compose one harmonious family; and perfectly cemented to each other by mutual affection, purified from all sin, and warmed with unceasing gratitude, shall with united hallelujahs adore their common Father and Redeemer. And here too, while he remains in this world, he loves to anticipate that blessed song of praise, and whether in supplication or thanksgiving to unite his voice with the voices of "all those who love the Lord Jesus Christ in sincerity." There is a special promise made by our Saviour to social prayer, Matt. xviii. 19, 20; and it would be strange, considering that the nature of man inclines him to society, if this inclination were to be weakened in those who have been "taught of God to love one another;" or if it were to be excluded from the offices of religion, in which their common interests and common feelings would render it more especially natural for them to combine.

We cannot help being extremely anxious, therefore, that in the present circumstances of this country true Christians of all denominations should concur in setting apart particular times, when collectively in their several places of worship, and individually in their closets, they should by fasting, humiliation, and prayer, intercede for their common country. I have been

Christ. Observ. No. 21.

informed that in a former war in which this country was engaged, a similar plan was recommended by an excellent clergyman of the Church of England, now deceased, and that it was not only adopted generally in this country by different denominations of religionists, but also by our allies on the continent. It has been said that the same practice was set on foot in the American war. And surely never was there a time in which we were more urgently called upon to deprecate the displeasure, and implore the mercy of God, whether we contemplate the internal, or the foreign prospect; whether we consider the general prevalence of dissipation, and irreligious thoughtlessness, from which neither the chastisements of heaven have reclaimed us to penitence, nor its blessings to gratitude; or the dangers to which we are exposed from the power and malignity of our enemies.

It is only because some time must be named in order to produce that union in religious offices which we have been urging, that we take the liberty of recommending—that, with the exception of the month of October, when Wednesday the 19th, the day appointed by his Majesty, will more effectually answer the purpose, the first Friday in every month may be set apart to be a day of solemn fasting, humiliation, and prayer, on account of the national sins, and of our particular share in them—and that on every Sunday evening some part of the time between half past seven* and half past nine o'clock, should be allotted to the office of intercession for the security and prosperity of our country. No

* We name this portion of time from a persuasion that Christians, of every different situation and rank in life, will be able to allot some, perhaps considerable, portion of it to religious offices with more convenience than any other which could be selected. It will be recollected, that in many places, public worship on a Sunday evening is not over till eight, or a quarter past eight; and in such places some time must be allowed for the return of persons to their own houses. But where this is not the case, the earlier portion of the interval proposed will, probably, be more convenient to Christians in the lower orders than the latter. It is on this account that a certain range of time is proposed to be given.

considerate Christian needs be reminded of the topics which, in such a season, it would be especially proper to bear in mind: our manifold provocations of the righteous judgments of heaven; the multiplied blessings which have been showered down upon this favoured land; above all, our religious privileges and advantages, contrasted with our scanty returns of service, with our defective gratitude, and our neglect and abuse of signal opportunities of improvement; the various dispensations of Providence, all intended and calculated to call a careless nation to recollection and thankfulness; chastisements, at one time, which might justly humble us; a profusion of bounty, at another, which might well kindle the flame of gratitude in the coldest bosoms; but neither the recognition of the divine hand in the temporary withdrawing of our comforts, nor any grateful perception of the source of our mercies on their flowing in upon us again with their accustomed fullness; raising in us just emotions towards the Most High.—But it must be needless to continue this detail. Let every private Christian retire to his closet, let him examine his own heart and life, let him from this retirement look abroad into the world, and he will be at no loss for abundant matter of humiliation, supplication, and thanksgiving. From the very constitution of our nature, we are apt to be powerfully affected with sympathy. And surely it is a consideration calculated to animate the most torpid, and warm the coldest heart, for any one to reflect that while he is thus engaged in the solemn acts of religious worship, thousands and ten thousands of his fellow Christians are in like manner pouring forth their souls also before the throne of grace.

What may be the effect of these prayers, can never be fully and clearly known till the last great day, when the real causes of all human events shall be laid open. Then, perhaps, many a deliverance which has been ascribed, among men, to the councils of the politic, or the valour of the enterprising, shall appear to have been really granted

to “the effectual fervent prayers” of some poor unnoticed Christians.

Perhaps the self-approving haughty world,
That as she sweeps him with her whistling
silks,
Scarce deigns to notice him, or, if she sees,
Deems him a cypher in the works of God,
Receives advantage from his noiseless hours,
Of which she little dreams. Perhaps she
owes
Her sun-shine and her rain, her blooming
spring
And plenteous harvest, to the pray’r he makes
When, Isaac-like, the solitary saint
Walks forth to meditate at even-tide
And thinks on her, who thinks not for herself.

This is a mode of serving their country, which all Christians may adopt; a mode—unobjectionable in its nature, sure in its tendency, highly promising in its effects. A mode not counterbalanced by considerations of opposite evil, or ultimate mischief resulting from present good; conducive to private, while it is favourable to public virtue; conducive to individual, whilst it is fruitful in universal happiness. O! Christians! know your true worth, recognise your proper duties, arms, and privileges. Prove the warmth of your patriotism by the fervency of your prayers; and while others are looking to the arm of flesh for succour, while they are trusting to the councils of the wise, and the bravery of the valiant; to the courage and discipline of our fleets and armies; to the resources of an armed nation, naturally hardy and intrepid; do you place your reliance on him “who ordereth all things both in heaven and earth,” and who has declared “that his ears are never deaf to the cries of his people.” He may dispel the gathering blackness. He may at least suspend the stroke, and qualify its severity. At the worst, you will be found, when the tempest breaks upon us, in the attitude of prayer; and whatever others may suffer as the punishment of an offended judge, will in your case be softened down into the chastisement of a loving parent. Cheer-ed and invigorated by these reflections, go forth then from your closets; discharge with alacrity, each in his particular station, the duties which the place you occupy in society calls up-

on you to fulfil. Be each at his post, vigorous, active, persevering; and animated with the same spirit as that which warmed the heart of the psalmist, exclaim in his triumphant language—"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be moved, and though the hills be carried into the midst of the sea. The heathen made much ado, and the kingdoms are moved; but God hath shewed his voice, and the earth shall melt away. The Lord of Hosts is with us: the God of Jacob is for us."

FAMILY PRAYER FOR A DAY OF HUMILIATION AND FASTING.

ETERNAL and Almighty Lord God! Thou livest and reignest for ever and ever, and art disposing all events for the general good of thy creatures, and for the particular benefit of those who put their trust in thy mercy. May we learn to see thy hand in the various changes which take place, not only in our own lot in life, but in the world around us. May we be disposed thankfully to own thy goodness in all our comforts, whether personal or national; and humbly to adore thy wise and righteous Providence in every afflictive visitation. May we learn to trust in thee at all times, and to pour out our hearts before thee. And since it hath pleased thee to bring upon us the calamities of war, we would now humble ourselves under thy mighty hand, and unite in fervent supplications unto thee who alone canst help us.

Pour out upon us, O Lord, and upon all the people of this land, a spirit of grace and supplication; a spirit of humiliation and repentance. Enable us to unite, with one heart and soul, in seeking thy mercy to pardon our manifold offences; to take away our sins; to reform, and to save our country.

We acknowledge, O merciful Father, with grateful hearts, the innumerable blessings which we enjoy as Britons. Our lot is cast in a land of light and liberty, which has long been preserved by thee from foreign invasion, or intestine war; from the oppression of tyranny; or the darkness

of superstition. O that we had duly improved our distinguished mercies, and had hearkened to the voice of thy commandments!

But we must confess, O Lord, that we have greatly abused our mercies. We are a people laden with iniquity. We have departed from the faith and purity of the Gospel. We have been lukewarm in thy cause, and the power of godliness has been little apparent either in our families or in our churches. Justly, therefore, mightest thou now withdraw thy protection from us, and make us to feel the severe effects of thy displeasure.

But, O gracious God, we entreat that thou wouldest not deal with us according to our deserts, but according to the multitude of thy tender mercies in Christ Jesus. Be pleased to appear in our behalf in the time of our distress, and to avert the righteous judgments which our sins have deserved. O Lord be favourable to our land. Save us from the evil designs of all our enemies. Let no foreign foe be suffered to invade our coasts—to spread among us the evils of anarchy and despotism. Suffer no internal enemies to sow the seeds of domestic strife; or by kindling the flames of rebellion to overturn our happy constitution, and subject us to religious or civil tyranny. Be thou our defence in the time of trouble. Thou hast often delivered us heretofore: we humbly trust that thou wilt yet deliver us. O merciful Lord, let not our fields be laid waste, nor our rivers turned into blood. Let not our cities be made desolate, nor our sons and daughters be carried captive, subjected to brutal violence, nor slain with the edge of the sword. Let not our houses be consumed, nor our temples laid in ruins, or made the strong holds of the sons of rapine and blood.

Pity, O Lord, the nations where these outrages are committed, and these miseries are felt, and do thou put a stop every where to the ravages of war. Extend, we humbly and fervently pray thee, the empire of thy son Jesus Christ, and cause it to become universal, that the nations may learn war no more.

Restrain all impiety and licentiousness in our fleets and armies. Reform

their morals. May they fear God, honour the king, and be of one mind. Animate those who are to fight our battles with courage and resolution, and give to our commanders prudence and fidelity. May they go forth under thy guidance, and in thy good time lead us to a safe and lasting peace.

We would offer up our prayers for our gracious sovereign. May thy choicest blessings descend on him and his family. May his throne be established in righteousness, and may he long reign over a free, a loyal, and a happy people. Keep him perpetually in thy fear and favour, and crown him with glory and immortality. May thy wisdom guide his counsels and direct his ministers, at this critical juncture, to pursue the best measures for the lasting peace and prosperity of the empire. Bless all the ministers of the Gospel, and the churches which thou hast planted among us. Cause real religion to flourish and abound; and while thy judgments are abroad, may the nations of the world learn righteousness. Engage us all to return unto thee with our whole hearts, and to devote what remains of our lives to thy service.

Finally, we pray, that we may be led by a view of the calamities of this lower world, to direct our hopes and pursuits to that better world above, where thou dwellest; and where love, and peace, and joy reign undisturbed for ever. These mercies we ask of thee in the name and for the sake of Jesus Christ our Lord. *Our Father, &c.*

FRANCE.

The construction of gun and flat-bottomed boats for the invasion of this country, is said to be proceeding in the ports of France and Holland, and particularly on the Scheldt and at Ostend and Antwerp, with an activity beyond all example; and 180,000 men, it was expected, would be assembled between Compeigne and Ghent by the 20th instant. In order more effectually to conceal from our knowledge their actual state of preparation, a decree has been issued by the French Government, prohibiting the reception into any of the ports of France between Brest and the Mouth of the Scheldt, of any English vessel having a flag of truce, packet boat, or vessel of any other description. That Buonaparte has it fully in his intention to make an attempt on this country, should a favourable opportunity occur, is not to be doubted. His extensive preparations cannot be meant as a feint; and the measures of defence, which continue to be

taken by our government, seem to prove, that they entertain a similar opinion. In the mean time, however, our ships are engaged in attacking their gun-boats in their own harbours, and in bombarding their town; and Havre de Grace and the other ports on the Seine are declared to be in a state of blockade.

Vice-admiral Bruix has been appointed by Buonaparte to command the national flotilla at Boulogne. On his arrival at that place he published a gasconading proclamation, calling upon the seamen to satisfy the just vengeance of France, by punishing a government which is an enemy of the peace of the world, and of the glory and welfare of their country. "Let those ships which insolently cruise along our shores, at sight of your labours, return and say to their government, 'a fearful day is preparing; the winds and seas, again favourable to the conqueror of Egypt, may, in a few hours, bring him to our coasts, and with him the innumerable companions of his glory.' Sailors, redouble your zeal, multiply your services, and the nation which oppresses the seas will be conquered by terror, before it experiences the fate of arms and sinks beneath the blows of our heroes." None but Frenchmen, we apprehend, could be guilty of such miserable vaunting; and on none but Frenchmen would a government dare to practise such insulting mockery. The soldiers and sailors of France, with all their servility, will with difficulty be persuaded that the army and navy of England are to be vanquished by the mere terror of their arms.

The French Government have decreed, that the Rhine, the Meuse, and the Scheldt, shall be joined by a canal, the expense to be defrayed by a tax on the distilleries. This is an immense undertaking.

SPAIN AND PORTUGAL.

It is now confidently reported, that both these countries have purchased their neutrality from the First Consul; Spain for the annual sum of three millions sterling, and Portugal for a million and a half. The Portuguese Government, it is added, has endeavoured farther to conciliate the favour of Buonaparte by dismissing from office Don Jose D'Almeida, the minister who was so obnoxious to Lasnes.

NORTHERN POWERS.

Nothing has transpired which gives any reason to suppose, that the powers of the North have any immediate intention of interfering in the present contest. Denmark is said to have reduced the number of her troops in Holstein, in consequence of the remonstrances of France. A new treaty has been entered into between Sweden and this country, in consequence of the accession of the former to the convention of Petersburgh, by which the neutrality of that country is secured.

EAST INDIES.

The revolutionary spirit appears to have extended itself to the empire of China, and an

insurrection of a very formidable nature, which has for its object the destruction of the Chinese Government, has been organized. The insurgents have been defeated in several very bloody engagements, in which the Emperor fought in person at the head of his troops; but they are said to be still in considerable force. A number of French Missionaries, it is reported, were found among the rebels.

In the island of Ceylon some differences had arisen between the British and the King of Candy. The Honourable Mr. North, the governor, appears to have laboured to bring about an amicable adjustment of them, but with no effect. He therefore sent an army into the territory of the King of Candy, to enforce his claims of indemnification for past injuries, and security from future aggression; and we learn, from the last accounts, that possession had been obtained of the capital of the native prince.

The Dutch settlement of Ternate, the principal island of the Moluccas, has been captured by our forces.

The army which marched into the Mahrattah country under Major-General Wellesley, has succeeded in getting possession of Poonah the capital of that country, which had been previously evacuated by Holkar.

AMERICA.

The French islands of St. Pierre and Miquelon have been captured, together with some merchantmen lying there, by an expedition composed of the inhabitants of Newfoundland.

ST. DOMINGO.

The latest accounts from that island represent the situation of the French as altogether

desperate. After a sacrifice of sixty or seventy thousand of his best troops, and of every principle of good faith and common humanity, in order to effect the restoration of the cart-whip in that island, the First Consul has ere this been compelled to abandon his purpose. His troops without provisions, and many of them enfeebled by disease, were completely enclosed on the land side by the Blacks; who having now no Toussaint to moderate their ferocity, will be disposed dreadfully to retaliate the cruelties exercised on them by the French: while by sea they are so closely blockaded, that not even a boat can enter. The distress of the colony is greatly aggravated by the refusal of the First Consul to discharge the bills drawn by his generals in St. Domingo, to relieve their immediate wants. The whole history, but particularly the issue of this expedition, will furnish, we trust, a terrible example to all governments of the ruinous consequences of perfidy and oppression; and a seasonable warning to Bonaparte of the insanity of the attempt to subjugate a people, who are resolved to be free.

The war has, for some time, been carried on between the French and the Negroes with the most savage barbarity. The former have invented a new mode of destroying their prisoners, which surpasses in ingenious wickedness both the fusillades and noyades of the Robespierrean reign: They are thrown into an enclosed place containing a number of hungry bloodhounds, who immediately tear them in pieces and devour them. That this report is not exaggerated, may be inferred from the circumstance of a schooner from Cuba having been lately captured with one hundred bloodhounds on board, bound to St. Domingo.

GREAT BRITAIN.

We are truly happy to announce to our readers the appointment by his Majesty of a national fast on Wednesday, the 19th day of October next. As to the manner in which it ought to be observed by Christians, and the dispositions which ought to be called into exercise on that occasion, we need not add any thing to what has been already said, in this number, upon that subject, p. 582.

All aliens who are subjects of the French Republic, or of any place under its dominions, have been ordered by his Majesty to quit the kingdom, vessels being prepared to convey them to the continent free of expense.

Government are pursuing measures of defensive preparation with great vigour and perseverance; they are not only fortifying the sea coast in many places, and the mouths of rivers, and forming lines between the coast and London; but taking measures, in case of necessity, for the inundation of the low lands which lie in the route of a hostile army. The river Thames, it is said, will be rendered impassable to an enemy by means of chains and floating batteries. The regular and militia force now on foot in this country, and ready

for active service, cannot be less than one hundred and fifty thousand men: the volunteers, to many of whom arms have been issued, amount to nearly four hundred thousand. Some of these are in a forward state of discipline, and there is no doubt that the whole will, in a short time, be rendered efficient soldiers.

While these efforts are making on shore, our navy is actively employed either in blockading the enemy's ports, or bombarding their towns. At *Granville*, Sir James Saumarez is said to have destroyed several gun-boats, and to have demolished a part of the town. Other seaport towns have been attacked in the same manner.

In the West Indies two French frigates, one of them with General Morgan and five hundred and thirty troops on board, and several corvettes with a great many merchantmen, have been taken by our ships of war.

The most important captures made by the enemy are a Lisbon packet, the *King George*, with a box of valuable jewels on board, and the *Lord Nelson* Indiaman: the latter has been retaken.

Parliament stands prorogued to the 3rd of November.

Mr. Astlett has been tried at the Old Bailey for the embezzling of Exchequer Bills belonging to the Bank, and found guilty. His case has been referred to the twelve judges.

IRELAND.

The special commission, appointed to try the Irish insurgents, has been occupied during a great part of the month with that important business. A considerable number have been tried, found guilty, and executed. The most remarkable trial has been that of the younger Emmett, who appears to have had the rank of a general among the rebels, and to have been one of the main springs of the insurrection. Satisfactory proof was adduced of his having framed the proclamation of the provisional government, part of which we inserted in our last; and of his being the chief leader of the insurgents on the night of the 23rd of July. After the verdict of the jury had pronounced him guilty, he did not hesitate to acknowledge, in the most unequivocal manner, the share he had had in fomenting rebellion. In his speech, previous to the

sentence of death being passed upon him, he made use of the following words: "I have been accused of being actuated by a wish to bring about a revolution of this country through the means of French influence. I deny that either myself or the provisional government had any such idea in contemplation. Our own resources were sufficient to accomplish the object. As to French interposition, it cannot be too much deprecated; and I exhort the people of Ireland to beware of such assistance. I urge them, in the strongest terms, to burn their houses; nay, even the very grass on which a Frenchman shall land. Various opportunities have occurred to me of witnessing the misery and desolation they have produced in every country where they have gained an entrance, under the fallacious pretence of aiding the inhabitants, who considered themselves in a state of oppression."

The country continues tranquil, but the utmost vigilance of the government seems to be requisite to that end. Apprehensions take place daily: among others, Russel, one of the rebel generals, and for whom a large reward was offered, has been taken.

DEATHS.

Sept. 24. At Clapham, CALVERLEY BEWICK, Esq. chairman of the Sun Fire Office, and for many years an eminent underwriter at Lloyd's. He was a firm believer in the important truths of Christianity, and made it his study to frame his conduct according to its precepts and injunctions. In private life his dispositions were amiable and accommodating; but he was still more remarkable for the serenity of temper, and composure of deportment, which he uniformly maintained, even when engaged in the busy scenes of his occupation. He has left a widow and one daughter to mourn his loss.

Napper Tandy died at Bourdeaux about the middle of last month.

July 3, on board the Veruna country ship, on his passage from Bengal, in his 25th year, Lieut. George Bridges Selwin, eldest son of the Rev. John Selwin, Rector of Ludgershall, Wilts.

Lately, at his father's house, in Carnarvonshire, in the prime of life, the Rev. Griffith Griffith, Fellow of Jesus College, Oxford.

August 14. At Dundee, at an advanced age, the Rev. James Blinshall, D. D. one of the Ministers of that town, and a Chaplain of his majesty's household.

ANSWERS TO CORRESPONDENTS.

THE second paper of our very valuable correspondent D. L. A. A. M. has reached us, and we beg that he would complete his design in sufficient time to admit of our inserting his contributions entire in our next number. We should be glad to be allowed an opportunity of a more direct communication with him.

It would be unpardonable in us to reject with sternness the supplication of a young lady of eighteen, particularly as the sentiments which she has clothed in verse are unobjectionable. Although her poem will not entirely suit our work, it may possibly prove an acceptable offering to the Editor of the *LOYALIST*, a periodical publication lately instituted for the very laudable purpose of affording an asylum to fugitive effusions of patriotism and loyalty, whether in prose or verse.

The extracts from Bishop Wilson's Charges on the subject of *Coroner's Certificates*; G. S. F.; and the *Account of Mrs. Bovey*, will appear.

CRITO and H. T.'s Remarks on Leslie's Account of the Death of a Quaker, in our next. *ÆQUUS*; GEORGE BLAIR; CAIUS; W. C.; and *INQUISITOR*, have been received, and are under consideration.

The Poem on *the Holy Land* is superior to many of the verses which have been sent to us, but we think it scarcely capable of satisfying the fastidious taste of R. T. B. and K. Q. Z.

The Letter of COSMOPOLITE will be maturely considered.

We beg to inform a writer, who continues to call himself A CHURCH OF ENGLAND METHODIST, that, in our opinion, the work he has taken the trouble to send to us does not merit the smallest notice.

The communication of C. F. did not reach us till it was too late to procure its insertion.